The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE CENTRAL MAN OF OUR AGE

PERHAPS of all the words in the ritual of the Church, those which are at once the introduction and the chief message of the Mass for Easter Sunday most clearly and beautifully express the vitalizing truth of the Christian religion. There have been few if any former years in the long history of Christendom when their meaning has been more evident and more encouraging than now. "I arose, and am still with thee, alleluia: Thou hast laid Thy hands upon me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. . . . Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up." So run the marvelous words of the Introit. And from all the altars of Christendom, from the papal glory surrounding Bernini's masterpiece in St. Peter's Basilica in Rome, to the most tattered and fragile portable altars set up in African jungles, or in secret spots in Russia, or Mexico, or in the portions of Spain held by the persecutors of the Church, the great, operative words of the everlasting life of Christ prepare all Catholic Christian souls—and, even though they are unconscious of the truth, the souls of all sorts and conditions of men — to respond meetly to the "Sursum corda!" ("Lift up your hearts!") by which the Easter Mass (and each and every one of all other Masses, at all times, in all places) summons the higher energies of the human personality to integration.

And it is in a singularly befitting manner that all Catholics turn toward—and regard with love, and pride, and veneration—the central man of Christendom, this Eastertide, the Pope: as the unique, yet imitable, example of the integrating and inspiring power derived from maintaining personal communication with the organic life of the Church: the Mystical Body of Christ. Not so long ago, Pius XI lay in the jaws of death: wracked with pain, weak, crippled, enfeebled with

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old age and the unremitting expenditure of his energies in ceaseless labors, and weighted down with the most crushing responsibilities borne by any of the rulers of mankind. Then there came a three-line cablegram from Vatican City (we wonder how many newspaper readers even noticed it), saying that the Holy Father gave the chief credit for his wonderful recovery of health and strength to the intercessory power of Saint Thérèse. He had, of course, received and profited by all the skilled care of medical scientists. The Pope is a realist. He neglects no aspect of truth, so he availed himself of the truths of medical science; but he places first things first, and his chief reliance, in his illness, as in all his problems, was upon the kindly Will of God, and upon the power which the saints of God possess, by God's own design, over the operations of that Will. And the little Carmelite of Lisieux, it would seem, is pre-eminent today among all the experts in prayer, the adepts of the mystical operations of the God-centered will of man, when set in motion and directed by prayer, and linked with the power-house, the dynamo, so to speak, of God's grace.

Surely, today, when throughout all Christendom, thanks to the directors of the great liturgical revival, increasing multitudes of Catholics assist at Mass with their Missals, the real, vitalizing meaning of the sacraments and the ritual prayers of the Church is being understood, and practically utilized, as it has not been for centuries. And innumerable Christian souls must have thought of the Pope (as they prayed for him, and with him), when, for example, they meditated upon the words of such a passage as that in the Gradual of the Mass for the Third Friday in Lent: "In God hath my heart confided and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him."

Certainly, the human heart of Achille Ratti, Pope Pius XI, confided in God and most evidently has he been helped (and with him, all his hundreds of millions of children); his enfeebled and pain-tortured flesh flourishes in vigor again to be the instrument of his spirit; and most manifestly has the Pope given praise to God and God's great Will of Love. As Joseph Glanville, the English mystic, wrote centuries ago: "For the will therein lieth which dieth not: and man doth not die, nor yield himself to the angels utterly, save through the weakness of his feeble will."

Today many leaders of mankind are possessors of (and sometimes possessed by) the terrific energy of the concentrated human will. But, far too often, and most disastrously for their fellow men, their will is not directed toward (and therefore in return directed by) the Will of God: which is Love. On the contrary, they are the slaves of sinister spiritual forces: of exclusive national or racial or personal pride and selfishness and hatred. Therefore, they do terrible damage to the true interests of humanity. They wage selfish wars; they oppress even their own citizens or subjects with various types of slavery. It is true that God Who, as Paul Claudel has reminded us, "can write straight with crooked lines," may bring good out of such evil perversions of the power of the will; but, humanly speaking, nothing but disorder and misery can result from the selfish or prideful employment of a force which can only be beneficial when motivated by the Will of God.

But the true servants of the good-will, led by the Pope, and including myriads of men and women who do not belong to the visible Church, are powerfully at work this Eastertide, and their true service makes them free from human slaveries, and unites them as liberated brothers of the great family whose Father is God, and which family knows that real patriotism, true nationalism, have their just limits ruled for them by the Faith which is superior to all lesser things whatsoever. "Sursum corda!"

Week by Week

ONCE more it was the strike which commanded attention. Labor unrest in times of recovery from industrial depression is traditional. Pent-up dissatisfaction with years of living insecurely on lower incomes blends with awareness of higher prices, the inevitable accompaniments of business expansion. Nevertheless there is something new and different in the present methods and attitudes of labor. Somebody has said that "Lewis breeds strikes." It is not so much Lewis as the workingman who follows him—the workingman who has been assured that this is his government, and who wonders at the continued difficulty of making both ends meet. The "sit-down" as such is probably a good deal of a mere fad. When tried by ten-cent-store clerks minus a real chance to make a go of it, this device can prove immensely harmful to labor. It irritates and punishes the innocent bystander, caught in a skyscraping hotel or in a mêlée of warring employees. It also runs counter to an ingrained American sense of the fitness of things. No worker is owned, but the premises are. The "right to a job" is not very widely construed as a right to the place where that job is done. And so, when tried on a scale which implies a real threat (as currently in Michigan), the sit-down forces government officials into a position whence it is difficult to emerge with any glory left. If the governor follows the clear letter of the existing laws and orders evacuation, he is bound to make a good many worker enemies. If he does not, he must reckon with a mass of growing hostility from the

The Trend of Events

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public. Thus it is rather easy to see wherein the new thing, the different thing, lies. Government forces are involved as never before. Slowly labor has become a political power in this country.

Of Education

ONCE again we are devoting an issue to education, thus honoring the purpose which guides the Catholic school and beyond that the Catholic schoolman wherever he may be found. Of problems there is no dearth; of theories as to how these problems can be solved there are doubtless too many. But if we were asked for an opinion as to what is likely to be new and decisive in the American educational outlook of the near future, we should stress what we did not succeed in getting a writer to stress—the effect of parental cooperation with the school and college. America has lived through a time when fathers and mothers looked upon education as the great open sesame which would introduce their children to a new and better life. Results were believed to follow quite automatically. Among them were better jobs, higher standards of living, heightened social influence. Through schooling one could exchange the plow for the law book, or the pick and shovel for a pen and paper. Now a generation of parents has grown up according to that formula. What college did not do is seen with some clarity by persons who also know what college did do. And in the elementary school, parent cooperation is so much a fact that it dominates whole communities. The youngster is no longer simply turned over to a process in a spirit of blind faith. Critical eyes follow what is going on—sometimes far too critical eyes, no doubt. Teachers are seen as servants to the young mind of the future, and not as amiable, absent-minded addenda to the business of life. All this is bound eventually to improve the position of the academic leader in American society, because the qualifications and achievements of that leader will be better understood. But it will also intensify awareness of educational shortcomings, and the system that hopes to survive will profit by honest constructive criticism.

A Great Tragedy

WHEN disaster so poignant and terrible as that which sent nearly five hundred Texas children to a sudden death is reported, one can feel the solidarity which makes all Americans kinsmen. We heard simple people say, "It seems wrong to listen to the radio today"; or, "I couldn't read the newspaper." Every parent with a child at school realized what it would be like if that edifice were suddenly the scene of a horrible accident. Experience has taught men how to adopt a good many safeguards; and yet there is again and again some case of unforeseen hazard, which takes its toll. A mother knows all this very well. She is never without a glimpse of the mystery of pain that engulfs all little ones. That is why one felt like suggesting that this Good Friday be declared a national day of mourning. Only it would need right understanding. To the Mother who trudged up Golgotha on that terrible afternoon, the shock must have been very sudden and unforeseen, despite the prophetic warnings of years before. She could not have imagined that when He set out to eat the pasch in Jerusalem, he would be borne away by the mob despite the law and the tradition, the proud tradition, of Roman justice. Never was earthquake, or fire, or explosion more unexpected. Of that the Texas tragedy and the long rows of mangled little bodies might have reminded us. For nothing else seems much worth remembering, except that He shared all hazards and withstood every blow. In earlier days such thoughts would have leaped up like flames in American hearts. Now they need to be kindled—and sometimes they have gone out, unfortunately, like candles burned to the end.

Correct Focus

ONE OF the most useful creations of Congress during the depression, especially of the many dealing with unemployment, is the United States Employment Service. At the beginning, and to a large extent even now, the center of unemployment work was the welfare service, the public charity clearing-house. For very understandable reasons, the case work system was integrated into the administration of unemployment relief. This was by no means altogether fortunate. The more relief gets away from social service as the central element and over toward employment service, the better. Long-range plans for relief almost of necessity are built around a federal-state employment service, such as the U.S.E.S. Social security programs require it. When a man becomes unemployed the natural place for him to go is an employment bureau and not a welfare station. The bureau can give him what openings it can find and, according to its resources and his needs, direct him along the most fruitful way: a private job, a public works job, relief job, security payment, home relief, welfare attention. It is apparent now that the bureaus of the United States Employment Service are developing into efficient agents for this complex work. Increasing private business is helping a lot; in February its placements in private jobs were 158,013, up 18.5 percent from last year. The Service made 180,441 employer contacts in February, trying to make sure of the bridge between any jobs and the qualified unemployed men. The U.S.E.S. should help greatly to remove the chaos in relief administration, make sure that ef[illegible]

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are ultimately centered on a decent job, and keep industry informed on the unemployment problem.

Another Disloyal Critic

THE COMMONWEAL gladly published several essays by Peter Whiffin, the Catholic priest whose article in the *Forum,* "A Priest Warns the Church," is now a subject of controversy. We published Peter Whiffin's essays because they were vividly written, expressing original and interesting points of view. His excellent quality as a writer shows also in the *Forum* article—but the inner spirit expressed by the writing is wholly lamentable. Much of what is said by Peter Whiffin is true, always has been true, always will be true so long, to use Newman's phrase, as "men and not angels" are the servants and representatives of the Church. When faithful lovers of the Church of Christ speak out against the failures, or even the deadly sins, of some of her human instruments, it is in a tone of anguish: of love that is suffering deeply. Saint Catherine of Sienna is the supreme example. But disloyal critics snarl and sneer. Peter Whiffin is sweepingly and most unjustly one-sided, and cheaply, vulgarly superficial. A great pity! He has a real, if fragile, literary gift; but he displays (in this acrimonious piece of Billingsgate) no signs of a mind exercising just principles of discrimination: and, what is more deplorable, no signs of a soul possessed of true love for Truth, and the House of Truth, on earth, which is the Catholic Church. One more disloyal critic, that is all: and one of slight importance from any point of view.

Argument in Anthropology

WHEN experts fall out, it is traditionally not only a source of entertainment for the uninstructed, but an invitation to horn in as well. We have got our own pleasure out of the differences of opinion between Drs. Hooton of Harvard and Boas, emeritus of Columbia, and the mere fact that we are not ourselves anthropologists shall certainly not deter us from taking sides. We are (so far as we understand it) on Dr. Boas's side. However, we should like to indicate to these eminent savants where, in our opinion, both of them err. When Dr. Hooton preludes his proposal for a "biological purge"—what reckless courage to use that noun in view of its recent history!—with statistical findings designed to prove that civilized intelligence is decreasing, he is probably largely wrong, if not in his statistics, at least in his interpretation of those statistics. And when Dr. Boas takes issue with those statistics, he too is probably wrong in limiting the very cautions he utters, at least as these are reported in the newspaper account, for he seems to agree substantially that the increase of subnormals admitted to institutions means an absolute numerical increase in subnormal types, and he counters this supposed increase of those "found unequal to the strenuous tempo of city life" with another increase at the opposite end of the scale—among those who are lifted and stimulated by city life. Whatever truth may be in either of these positions, it should surely be qualified by a fact which neither (apparently) considers: that statistical increases of this sort never indicate numerical increases alone—they also indicate a more reasonable, or at any rate a more defined, social attitude toward the types involved. In primitive or backward places the subnormal types are usually not segregated, in metropolitan areas they usually are; moreover, more of such types are now segregated everywhere than were segregated in the past, as the knowledge of them (or at any rate the theories about them) have spread. With this proviso, we enter a word of respectful approbation for Dr. Boas's contention that the city works both ways, and that the numerical results are almost impossible to analyze.

Happy Escape

WE HAVE tried before this to suggest that uselessness has its uses and irrationality its reasons. We have maintained that life is widened and enriched by those types of organization which proclaim a fantastic foundation or a total lack of practical purpose. But reading a recent news story in the *Herald Tribune* about the Oxford Jacobite society which supports the Stuart pretender, we have the peculiar gratification of realizing that our principle was much sounder than we knew. There is, after all, in the comparatively shallow soil of a new country, no foundation for really fantastic impracticality to strike root. National memory is short, traditions are scarce; we are forced, when we would shake off the humdrum hand of rationality and realism, to take refuge in self-conscious gestures which are more than half spoofs. Not so in the more mellow clime—historically mellow, that is—in which every fold of the national mind holds forgotten causes and lost dreams. The eccentric and unbelievable will grow and flower afresh, apparently of its own spontaneous inner impulse, in such a place: to the great gain, it seems to us, of both the amused beholder and the exalted if bemused partaker. Thus, ten Oxford undergraduates have solemnly dedicated themselves to restoring the throne to the "rightful king," former Crown Prince Rupprecht of Bavaria, descendant of Charles I. They ritually uncover at his name, and look eventually for a "successful Jacobite revolution" to defend "the rights of the people against the constant encroachments of rich men." There is in this a rare quality of escape to which provincials cannot aspire.

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SOME REFLECTIONS ON SPAIN

By GEORGE N. SHUSTER

I fully concur with this statement on the general policy of this paper, and I wish also to express my agreement with Mr. Shuster's views concerning the Spanish situation, after making one reservation, namely, that I believe facts are producible which prove that Communism and Anarchism played a far greater part in provoking the revolt led by General Franco than his article shows, and that the anti-religious character of the Communist and Anarchist influence had definitely declared itself long before the revolt began—Michael Williams.

I KNOW very little about Spain. This is apparently not a circumstance which need deter one from writing about that country, if the majority of those now vocal are any criterion. The remarks which follow will endeavor to answer some recent criticisms of THE COMMONWEAL, particularly those which have been directed at the publication of "European Catholics and Spain" in a recent issue. They are not to be interpreted as an apology either for ourselves or for Barbara Barclay Carter. She needs none, having a long and brilliant record for disinterested service in the Catholic cause. Our policy has always tried to be one of courtesy toward the truth—which means that we have striven to place facts first and interpretations second, even when the interpretations are our own.

It would be deplorable if the unutterably tragic conflict which has decimated Spain and the Church in Spain should lead in this country to a kind of literary civil war serving no other purpose than to emphasize anew certain deep-seated and calamitous partizanships. During several years we here have tried to familiarize Americans with the perilous unsettlement of Europe. In times when it was fashionable to regard our attitude as "too somber" or "too remote from normal interests" we were predicting a number of things which have since happened. That record speaks for itself, and I am quite willing that it be compared with the achievement of any periodical in our field. Why, then, should it be assumed rather arbitrarily that on the subject of Spain THE COMMONWEAL is following some kind of will-o'-the-wisp?

I feel that many, whose motives are of the highest, have taken the Spanish tragedy (and beyond that the European tragedy) far too lightly. The picture as painted is: a republican government fell under the sway of Communists who began to perform every kind of injustice; and thereupon some fine old soldiers rallied all stanch Catholics to safeguard religious and national rights against tyranny. This act of rebellion was legitimate, since the government overthrown was elected through fraud and was later guilty of violating the Constitution. If General Franco had waited another month, all the priests and religious in Spain would have been shot. Proof of this is found in the fact that hundreds have been massacred wherever the Reds have gained control. Catholics everywhere ought, therefore, to support the Insurgent cause and to hope for the speedy destruction of all Marxists. Of course a few benighted persons have ventured to differ from these conclusions. But it can easily be shown that they are tainted with "liberalism," or guilty of French patriotic emotions, or singularly unfamiliar with logic and moral theology.

This analysis is of course in part correct but has three major faults; and I shall try to show what I think they are. First, a great many unimpeachable Catholics do not believe all of it. The European press has been impressively reluctant to commit itself to any such thesis. I wish we had either in this country or in England a journal as free of chauvinism in every form as is *Esprit*. To accuse it of "natural" French sympathies with a Popular Front government in Spain is to demonstrate that one has not read it. During 1933, I made a special trip to London in the hope of inducing some Catholic papers to make a fuss about the laws against non-Aryan Christians then about to be promulgated in Germany. Had such a protest come from England at that time, much might have been accomplished. But to my amazement I found that these gentlemen looked upon every adverse reference to Hitler as "French propaganda." Perhaps there is an unregenerate streak in me, but ever since then I have found it difficult to believe that the palm for objective visualization of major Catholic problems was to be hung on certain quasi-official door-posts in London. And when it so happens that the *Esprit* point of view, which is very critical of the Franco movement as a champion of religion and culture, finds support in leading, veteran journals in France, Austria, Switzerland and Germany, one cannot help avoiding the obvious conclusion.

These journals all point out that no authoritative verdict on the situation is available. It has been suggested that Miss Carter is hardly a moral theologian. I answer, who in this case is? If he be available, he ought to emerge at once and put us all at our ease. Until then it is probably safe to assume that the Holy Father is best qualified to speak. If his allocutions mean anything, it is this:

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the Church, fully aware that the background of the Spanish conflict is the assumption that religion must be saved by Fascism, warns the faithful against falling into this trap. The Pope wanted Catholic neutrality in Spain. He made the magnificent but immemorially Christian suggestion that it is better to suffer than to do evil.

That evil has been done on both sides is the unanimous contention of the journals referred to. Perhaps only in America are there many naive enough to believe that the present Valencia government is anything much better than an aggregation of oratorical mortals trying to get the bull populace to see something besides a red rag. It is shocking to think that ninety-two writers — no matter how idealistic and intelligent — could be found in and about New York to underwrite what honest French radicals have repudiated in their journals. But shall we also be obliged to record the equally shocking fact that Catholics are ready to ignore the manifest brutality, reactionary political method and intellectual simplicity of the Francoites? No detailed history of the outrages and the blunders of the Insurgents need be written. It must suffice to declare that the person who set the wheels to grinding out propaganda for Franco as the saviour of religion and culture was that eminent defender of the faith, Dr. Goebbels, while the person who has done most to undermine that illusion is the great, dead Miguel de Unamuno. When Unamuno said first of all that he favored the Right against the Left, he spoke for all of us. If one must have a dictator, let it be the best available. But after he had seen too, too many things, there was only one step Unamuno could take—resign from the university, go into seclusion and die there of a broken heart.

European Catholics know and say in addition that no one can ignore what is doubtless the most poignant aspect of the whole civil war—the struggle of the Basques to escape from the clutches of an iron totalitarianism that would automatically destroy their age-old culture. The three Basque provinces are the Ireland of the Iberias. Nowhere else in the world is Catholicism more autochthonous, and nowhere else is it more social-minded. This region is not merely devastated by war. Its priests have been torn from their churches by Insurgent troops and shot down in cemeteries and prison yards. Its schools and its places of meeting have been closed. Its visions of a measure of independence have been threatened with extinction. The emissaries it has sent to other countries have been ignored. Some of us may be pardoned for a weakness that is doubtless sentimental, atavistic—a weakness which suggests to us that if we elected to stand anywhere in this terrible struggle it would be with the people who have defended Bilbao and Irun. For somehow we cannot forget that our fathers loved freedom.

The second fault with the analysis quoted cuts deeper. Spain is a terribly sad example of a country the people of which have in great part lost their faith. Why should this have happened, and how can the evil be overcome? During 1933, a visitor to one of the great cathedral towns of southern Spain saw that besides himself only two old women heard Mass in the minster on Sunday morning. The fact startled him, even as the more bloody fact that priests and religious are tortured and murdered by warring mobs startles us now. In 1931, Father Ludwig Veit wrote, for Kirsch's "Kirchengeschichte," his two volumes on the story of the Church in the ninteenth century. He has been criticized for a too conservative attitude, so that no defense is necessary. Father Veit showed how the whole period, especially the time of Espartero, has forced the Spanish Church into dependence upon a State hostile to even elementary demands of social justice; and he indicated that unless the problems confronting peasant and worker were somehow solved, the blows that would some day be struck at religion might be like those of the French Revolution.

For this inability to exercise leadership in the practical realization of fundamental moral principles, the Church is only relatively to blame. It was tied hand and foot to a régime against which papal complaints were powerless; and so, no doubt, one must beware of criticism that saddles the major responsibility upon the clergy. It is very true, of course, that—as the German observer, Cramer von Bessel, says—no real advantage was taken of opportunities afforded by the revolution of 1931. Now the Church was free, and brilliant leaders like Father Palau were available. But too many were sound asleep, and the despair of a Catholic proletariat was the beginning of a triumphant Marxism and Anarchism.

The present dilemma is therefore a dreadful one. Shall the Church again live under the thumb of a reactionary, militarist régime, which has sent Moors to smash the organizations of workingmen and peasants? Is such a policy, historically responsible for the decline of faith, to be relied upon now as a missionary enterprise? To those who believe that General Franco will inaugurate a beneficent and progressive social order I shall reply very simply that yesterday was not my natal morn. Shall we then say that the Church is to seek, through years of martyrdom, a new contact with the people, snatching wherever it can brands from the fire of a Bolshevist dictatorship? That is something about which heroic poetry can be written, but from the thought of which every man shrinks in horror. It means being hunted down and despised, while one sees hatred squeeze life out of the souls of even the elect.

It is a heartrending prospect, but it must be confronted honestly if one hopes to grasp the

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import of what is happening. In Wordsworth's "Prelude," a passage describes the poet's sensations as he went into the Grande Chartreuse just as revolutionary troops were driving out the monks; and the agony with which he weighed in his own mind the conflict between aspirations to lawful freedom and addiction to traditional faith must be repeated now in many a heart. But surely this can be said. Was the kind of freedom the Church enjoyed in the France of Louis XIV a greater treasure than the brunt of persecution under Robespierre? The consequence of that "freedom" was that France almost lost the Faith —lost it to such an extent that even most of the religious orders could not withstand the impact of Revolution and apostatized. But to one Sisterhood that remained steadfast and went to the guillotine singing, there was later given as a reward the most beloved saint of the nineteenth century; and if there were no other evidence than that, one might almost say that the horrors of the Revolution restored the "Eldest Daughter" to the Church.

Of course this is dangerous ground, and none of us may feel like staying on it too long. It is not unlike, though it does transcend, the position of those who feel that the commoner values of civilization must wither inside the cages of a kind of nationalist botanical garden. Dante's exile is once more a symbol. We may concede that it is the ultimate norm, even though we feel incapable of adopting it. But are those Spaniards so utterly quixotic who feel some stir of hope that in the end a sufficient peace might be made with the republic to ensure at least a modicum of religious and cultural freedom? It is not, so far as I can see, unethical to cherish such a wish. On the other hand one cannot well deny either that much is to be said for those who feel that a Fascist state in Spain might be induced to give a number of guarantees and liberties. Both views have a clear right to exist. We here have thought it proper that one should be presented as fairly as the other.

The third fault in the current picture of Spain is that it fails to take into account all the shadows which fall upon the scene from without. European Catholic journalists have reflected earnestly on the reasons why Mussolini was induced to strike the bargain with Franco which started the Insurgent uprising. What kind of pact was it, and what were the ultimate objectives the bargainers had in mind? We do not know. But little by little Germany was drawn into the fray; and fantastic efforts were made to get people used to believing that the Hitler-Mussolini combination was saving Europe from Bolshevism. Perhaps there are people who do not find all this a hoax. But they ought at least to explain why it is that a dictator who places Herr Rosenberg in the saddle in order to destroy the Catholic Church in Germany feels it his duty to sacrifice men and money in order to save that Church in Spain.

There are some who possess so little faith in this argument that risk of life has seemed as nothing to them. To assert that the "international brigade" fighting with the Loyalists is composed entirely of Russian and French Communists is simply not true. I know too many of those who have gone. They are victims of concentration camps, oppression and torture. They wear on their hearts the brand which tyranny alone can burn. True enough, all of them are exiles whom life has made a trifle fanatical, as it can when strange people adopt strange ways to save the world from Bolshevism. One may say of them that they have chosen evil bed-fellows. I find myself wishing, too, that they might find a greater glory in death. But Americans generally have too little experience of despotism and the despair it enkindles to warrant their feeling anything save awe in the presence of such tragedy.

These are men whom millions of the oppressed —millions of workers who are in slavery, and millions of freemen who have lost freedom—look upon as their representatives. To all of them the Spanish war is the test of humanity's ability to escape from bondage. Grant that they are mistaken. Concede that the Loyalists are in reality only a mob of ruthless Bolsheviki. The fact remains that the masses, especially in the dictator-ruled countries, do not think so, as anyone can find out if he takes the trouble. Do many of us really want to bar the route to Christ in all those hearts for generations to come by identifying His Church with the apostles of violence?

That is the most difficult question of all. One can pile up ever so much evidence for either answer. But one should at least look at that mound of facts and beliefs, of prejudices and suffering, before rushing to some kind of easy formula. Europe today really seems something man alone is no longer able to save. It is ravaged by maladies of heart and soul. The spectator is reminded of that somber passage in Newman's "Apologia" which sets forth a vision "to dizzy and appal." The mere omens of things since come to pass once maddened Nietzsche and Léon Bloy. We live in the time of their maturity . . . and must sometime realize more is happening than that "Spanish patriots" are putting down Bolshevism!

Thank God that this terrible time has the splendor of a Sovereign Pontiff unafraid—unafraid especially of the power and the peace of the Christian Gospel. To visit the sick. To feed those who starve and are thirsty. To make room for those in exile. To bind up wounds. Yes, to kiss even the leper. That is the message which has come from the Rock of Peter and the Shepherd of the Fold.

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CAN WE IMPROVE EDUCATION?

By BIRD S. COLER

IN A RECENT address at a Chautauqua meeting, a statesman of national prominence said that he did not believe in applying the "coercive hand of government" to education. He believed it should be withheld from the control of private, parochial and public schools. His utterance brought sharply to attention the importance of education in this troubled and amazing era of human history. If democracy is to keep its hard-won place in the world, if religion and morality and civilization are to survive, and we are to be saved the horror of a plunge into the abyss of a world in which the strong and ruthless rule with the aid of the deadliest lethal agencies science can devise, if the world of the future is to be a sane world, then there must be measures taken now to prevent the perversion of the minds of children by political powers using the weapon of scientific propaganda, and controlling the primary schools. In an address in New York, Sir Robert Falconer of Canada said:

> What do dictatorships do for people? They may give good government in the way of material efficiency, make the railroads run on time, build magnificent automobile roads, get people to work at armaments, even construct imposing living quarters for the people and restrain outbreaks of discontent. But after experience of years of such tutelage, the dictator habit will be so ingrained that it will create a child's mind which will have to cry for help. The people will not have grown up politically or morally. So a despotic state is no breeder, in the long run, of clear-eyed men, but it is a cramping workhouse for dull, spiritless adults.

I can conceive of no world more barren and spiritless than that which the eminent Canadian adumbrates. Of what use is wealth in such a world, when it has to be guarded against the tax-gatherers or the bandit? Of what use is art, of what value song, if the mind is to be dulled? Of what value honor if it depends on the favor of ruthless rulers? Can a civilized American today regard as a mark of distinction an honor conferred on him by a Hitler or a Stalin. I might add Mussolini's name to the others, but the Italian dictator is a trifle higher in the scale than his imitators and has some regard for the glories of the past.

These tyrannies, these conditions in which tyranny is possible, begin in the primary schools. Today, Stalin and Mussolini and Hitler's Goose Goebbels are more insistent on the control of the primary schools than on anything else. They have realized the dictatorial ideal of a state monopoly of education, said by authorities to be the most dangerous of all monopolies. There is planted the seed of the idea of the supreme state. There the totalitarian idea is promulgated. To what extent are similar doctrines being inculcated in our own primary schools? We know today that those schools are not doing their work. College and university managements all over the country know that they have to fix standards for matriculation which the mass of boys and girls from the primary schools cannot attain. High school principals complain that they cannot get the proper material from the primary schools. They must take unsuitable material and do what they can with it, and it is very little.

No one who uses his ears can avoid hearing the evidence of insufficient primary education in the street-corner talk of even high school graduates. Many are the employers who have to sift applicants for jobs for a long time before they can find any sufficiently acquainted with the three R's and who, more importantly still, have had any training in how to use their brains to think with and to reason from some simple premise to some obvious conclusion.

The trouble is not with the teaching or teachers, which, and who, can be reformed. It is basic. It is standardization. Standardization in schools unconsciously aims at the same thing standardization in a factory does—the turning out of a uniform article. As minds, unlike buttons or matches, differ infinitely, the unconscious aim cannot be attained, but the product can be cheapened in merit, and it is. What Robert G. Ingersoll said of colleges is much truer of primary schools: "Colleges are places where pebbles are polished and diamonds are dimmed." This applies to some colleges, but it applies to all state-run schools because it has to; that is the base of them, the effort to reach not a height but an average.

The faults in public-school education are being discussed with insight and with alarm by foreseeing educators, but their remedies, on the whole, seem to go no further than proposals to modify or reform this or that feature of state education. Theirs is the First Player's hope, to "reform it indifferently," to which Hamlet replied, "Oh, reform it altogether." State education must stay and to "reform it altogether" does not mean to abolish or cripple it, but still less to "reform it indifferently." There are additional educational systems, systems which work well and did work well before Horace Mann was born; and to them parents whose children are potential diamonds

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and not pebbles should be encouraged to have recourse, not hampered or merely permitted.

Certainly there are some fundamental faults in the educational system, at the very base of it, something which should be considered and remedied, before it is too late, and we find a supine citizenry, groping in intellectual blindness, uninformed and incapable of just and wise decisions in political affairs and incapable of self-government; therefore, ready for any bold adventurer who can invent a popular slogan and attain supreme power. Are we building up a population which under a new name might consent to political forms in which a western Ivan or Peter might rule with a baton of steel? In ancient times the Roman general, *imperator,* became emperor; in our time the Italian *duce,* leader, became dictator; in our own country "president" might become the title of a tyrant.

Exactly this is what happened in Latin America. Since the Spanish and Portuguese foreign rule was thrown off, what has the title of "president" meant but *kon-ning,* "able-man" as Carlyle translates it, or "king"? Ernest Hambloch's remarkable book, "His Majesty the President of Brazil," recently published by Dutton's, demonstrates how little the word "president" means by itself; and until so recently as 1889 Brazil had no nominal "president" and no pretended "democracy," but, according to Hambloch, did have real democracy under a constitutional head with the title but not the reality of "emperor."

Merely to point out these dangers which may be imminent or remote would be vain, if some remedy were not available. I have for many years favored one which seemed to me practicable. There are agencies which are combating these tendencies. They are private schools and the schools maintained by the three great religious denominations. If it is objected that the three, or any of the three, are standardized too, though in a different way, the answer is that, granting this—which I do not grant—there are then four different kinds of standardization, including the state-run one, and that the wise parent has a choice. He has it now, may be the answer; yes, but with the dice loaded against him if he chooses any educational system but the state-run one. If he does, he has to pay both for the education of his own children in one of the three religious denominations and for the education of other people's children in the state-run system; and if his means are not large this is not only discriminative but may be confiscatory. To the four must be added a fifth, that of the private schools, concerning which it is enough to say that they constituted the American educational system until the public school system became a forceful reality, which was only about a century ago; and that there was nothing the matter with the extent of information or the power of reasoning of, for example, the Founders of the Republic.

It does seem to me that the State could and should pay for education given to the young, on the unit basis. A fair allotment for each child for each subject should be made and for each child educated; the allotment should be paid to the parent, teacher, school or institution giving the education.

A fair allotment means the actual cost of such education, according to the "pay only for what you get" principle. The State has already set a precedent in paying for the education of the young on a unit basis to "sectarian" institutions in the case of the orphans' asylums. Private asylums, whether they be Protestant, Catholic or Jewish, are given an allotment of $.12 per day per child for vocational training, plus an arbitrary sum (usually $25 per year per child) for general educational purposes. Let us carry this analogy still further.

If a parent applies for commitment of a child to an institution, the city pays for the care and upbringing of that child, if the application is approved; if the application is not approved, the parent can secure additional funds from the Home Relief, which may obviate the necessity of commitment. In other words, either way, the city lays out money on that child. Now then, if a child goes to a public school, the city lays out a set sum for that child's education; why, if our analogy is correct, could not a lesser sum be assigned to the parent, where the child attends a religious public school or any other accredited private school. Standards should be fixed, insuring competent teachers, but beyond a thorough instruction in fundamentals, the old three R's, the curricula should be left to the school authorities.

It matters not who or what gives the education, so long as precautions are taken to ascertain that it shall be a good education and up to any realizable standard; for the public's concern with education is solely the benefit and improvement of the pupil, not the identity of the teacher or the teacher's origin as such. Schools exist for the taught, not the teacher and still less for the teacher's teachers.

The legal aspects of this proposal do present themselves to me. I have thought that the matter might be simplified by a sort of rebate system. Let me illustrate. Let us suppose that a man of wealth should have his son educated at a private school or by a private tutor—should the State not rebate to him or pay the cost of such education, if the pupil can pass examinations in required subjects? Suppose an impoverished Jew or Catholic or Protestant desired his son educated at a school of his own selection. Should not he also have an allowance made to him, equal to the amount it costs to educate the child in a public school on state-required subjects?

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By adopting such a plan, we should at least begin to combat educational tendencies which seem to me of the most dangerous import to our social and political well-being.

Let me conclude:

First, we who are mature may consider whether or not our day is in the afternoon or evening, and our efforts must be directed to the welfare, spiritual and social, of those who are in the morning of their life, and who must carry on when we are no more. We can remember conditions in our own youth. Looking back we can trace the course of ideological progress which has resulted in the present confusion. We can consider whether or not the future of the rising generation is the future upon which our young eyes looked. We can consider whether or not, for the future of our nation and our race, secondary education or adult education is as important as primary education.

Second, if we do consider primary education to be of primary importance, let us now take steps to see that its faults are corrected and it is made the sound moral and social base on which the splendid superstructure of university education can be safely erected.

My plan may not be sufficient. It is offered by way of suggestion. However, I think there should be some plan for the preservation, not only on the higher levels or academic life, but in the very heart of the social organism, of that "continuity of human thought" to which the late Woodrow Wilson referred at the University of Rome, at the close of the World War.

Even were we to accept the narrow view and consider only the interests of the wealthy and the strong and the astute, the *aristos* in the ancient meaning of the word, how could culture and art and the higher values of life be safe if they had to be citadelled behinds walls impervious to bomb and bullet and poison gas? A line of Charles Kingsley's preface to his novel, "Hypatia," comes to me. He said that in the fifth century "the minds of men wandered aimlessly over pathless seas of speculative doubt." Do we want a repetition of that Dantean experience in the twentieth century?

BY THE CAMPFIRE

By JOSEPH M. TRACY

WHAT is the summer camp? It is a cross-section of life, many sided and with many problems. Some have thought always of camp in esthetic and cultural terms; some, in terms of beauty and organization; and others have centered their thoughts around the boy as a combination of spiritual life and lively animal. Finally there are those who keep uppermost the religious aspect when evaluating camp activities.

If we could find a recipe for taking these ingredients and mixing them into one common whole, we would have the impossible—a perfect camp and a perfect personnel. The striving for that perfection is what makes the work interesting. We who are interested in the Catholic Camp Movement may classify ourselves as pioneers, for our history scarcely goes beyond the beginning of the century. As far as I have been able to ascertain, the first definite organized camp came into being about 1886, but the growth of the movement was slow, so that by 1910 there were approximately 200 camps in America, with an enrolment of about 25,000 children. The next two decades saw a tremendous growth, so that by 1928, the peak year, there were approximately 1,500 camps, with an enrolment of about 125,000 boys and girls.

But enough for that movement, which President Eliot of Harvard classed as the greatest single contribution America has given to the field of education. I sometimes feel that we who are working as counsellors or directors are too close to the trees to see the forest clearly. During the camp season we are usually overwhelmed by the multitudinous minor problems, so that we have neither time nor capacity for thinking of our work in its larger aspects, or developing the philosophy and ideals so necessary to secure the full measure of possibilities from our undertaking.

Here I wish to consider our problem entirely from an esthetic and educational viewpoint. The question arises: why a camp, and why a summer camp? Those of us connected with the educational system of today, know that the great effort of educators is in the field of character training. Outside the Church, there is no agreement about how it is to be done. I question whether it can be done in the artificial atmosphere of the schoolroom without some definite tie-up with the home and Church. Character training can only be done in life situations. Can't we readily see the untold possibilities for providing these situations in the summer camp environment?

Character, in its primary principle, is self-control and self-giving. The natural child is self-centered and selfish. Fortunately, it is a psychological fact that what the mind admires it unconsciously emulates and imitates. We develop character by teaching boys and girls to keep their bodies and minds healthy and clean, to have a proper regard for the rights of others, to subor-

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dinate personal desires to the good of the camp, and finally to stand up straight and play the game of life on the square.

True, there are other values to be obtained from the camp: the muscular activities that produce strength and vigor, the opportunity for a closer acquaintance with nature, a sane antidote to the life of the city. If the children did not receive any lasting benefit from a summer at camp except the joy of a happy vacation, that alone would be worth the time and expense involved. But, nevertheless, the camp that fails to recognize character training as its guiding motive is a failure, regardless of its success in athletics, its fine equipment or its large clientele. Certainly there can be no other justification for a Catholic camp. It must exist as a positive agency for fostering the religious and cultural life of its youth. I sometimes wonder if we lay directors and counsellors fully realize the tremendous advantage we have over the private camp by the presence of a priest in our midst. His opportunities as a supreme counsellor are boundless, adviser to counsellors and campers, building up a spiritual atmosphere, thinking always in terms of character, serving as a needed restraint to the overzealous maker of athletes, holding firmly the rudder of the ship as we try to reach the port of fine manhood.

When we realize the time and effort the director of the private camp expends in trying to develop the council fire and ceremonials as the center of the spiritual life of his camp, I sometimes wonder if we take too much for granted the perpetual light in our midst. A frequent question that is asked, "What is the most impressive ceremonial in your camp?" each one must answer for himself, but I know that I personally feel the nearness and beauty of God, that sense of absolute quiet, when I am present at the Benediction, with the sky close down, and the dim light of the candles. The world seems unreal. Nature and contentment are close at hand.

We do not need to be preachy to develop the spiritual side of camp. You cannot convince me that the child's soul does not feel and grow under these conditions. He has the opportunity to live with boys of fine ideals, to share unselfishly in the life of the group, to know the peace of solitude, to become acquainted with nature.

Have you ever stood on a hill with the breeze blowing over the fields and meadows and had your body just tingle with the joy of living? You are confident in yourself. You wonder how you could be downhearted in this glorious, beautiful world. You are so alive that you want to jump and dance and shout with all the strength of your lungs. Or wrapped in a blanket with a clear sky overhead, and hundreds of little voices whispering your thoughts, roaming from that distant star in the heavens to that sudden voice in the woods close at hand? These sensations are worth while; they are real, they are lasting. They influence us.

I have no patience with the feeling that youth is going to the dogs. True, it is a new world, with greater temptations and pitfalls than ever existed before; but youth is still fine and noble, and if we are to place any blame, let us put it where it rightfully belongs, on the adults of today, who made this world, and on the general breakdown in family life. The great danger is not financial failure, but moral bankruptcy, and, more than law and legislation, the crying need is for greater private virtue and individual integrity.

I regret deeply that I have not the opportunity to sit in frequently with a group of men having common interests in this problem of Catholic camps and camping. Camp technique has been developed entirely on the trial process. The pioneer work is still being done. Uniformity is not desirable. No two camps are alike. They should not be, as each camp must have its own personality, developed through the vision and ability of its director. But we have a common objective, and should have a set of basic standards, a code of ethics, and, as I see it, an Advisory Committee, ready to give freely and impartially of their combined knowledge to any established camp, or to any prospective founder of a new camp.

We should enlarge the work already begun, educating the public as to the aims and advantages of the organized Catholic camp. I think it would be an overestimation to say that there were 50,000 Catholic children in camp last summer. Vision the field that is open before us. Fertilize it, and the only great problem then would be to furnish enough camps to take care of the prospective campers.

However, to come back to camping itself. The physical fundamentals of a good camp we all know: strict attention to sanitation, pure water supply, good and appetizing menu, and a proper selection of the equipment necessary to carry out the activities of the camp. Safety is the keyword in all those activities, and last, but not least, to be considered is beauty of location. Though I believe a camp should grow and not be built on the boom style, nevertheless, enthusiasm alone should not lead us to establish a camp, for all of us have seen evidences of misguided enthusiasm, failing through lack of finances or lack of knowledge of the problem.

Two particular instances come to my mind which might illustrate this point. In both, camps were founded on a fine, charitable impulse, the desire to give poor but worthy boys the benefits of a wholesome outdoor life. The first failed because of its personnel. As far as I could ascertain, the only qualifications of the director or counsellors were a certain athletic ability, plus the fact that they were out of a job. Their only

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thought was personal pleasure, either in or out of camp. A tragic drowning accident occurred. The camp was closed by a heartbroken founder, aware for the first time of the conditions that existed.

Do not misunderstand me. I have been too long connected with camps not to recognize fully the possibility of accidents and sickness, but, fortunately, we also recognize the need of constant supervision and vigilance. Having given these to the best of our ability, we can only leave the rest in the hands of a Divine Providence.

The other camp I referred to had as its sole equipment a pond, a shed filled with cots for sleeping purposes, and an army field kitchen. I visited this camp at the request of its founder. It was a rainy day, and it was a pathetic sight to see those little tots lined up ankle-deep in mud, each with his tin plate and his cup, to receive what might well be called his mess, and retire to the sleeping quarters, the only dry spot in camp, to eat his food. I need not enlarge on the picture or my unpleasant task of expressing my opinion to the founder.

The problem of the proper physical conditions, as I see it, must be solved by the founder. Given these proper conditions, we have not the camp, but the framework on which the camp itself is built. The soul of the camp is its personnel, counsellors, leaders, directors and campers. All that is worth while in the camp must come from them. The paramount duty of the director is the selection of his counsellors. How shall we choose them? What are the qualifications necessary for a counsellor? Is it athletic ability or is it experience? Both are useful and perhaps desirable; but given a young man of wholesome personality, with an innate love of youth and a strong liking for camp life, and upon the shoulders of the director rests the responsibility for his success or failure.

The young man without these traits, regardless of his accomplishments or abilities, can never be a successful counsellor, for small kindnesses, small courtesies, small considerations, habitually practised, give a greater charm to the character than the mere display of great talent. The counsellor must have within himself the traits he wishes to impart to those in his care: mastery of body, joy and skill in its use, social consciousness and responsibility, modesty in victory, graciousness in defeat, resourcefulness, reliability, contentment with simplicity, readiness to serve and ability to endure hardship.

We say to our counsellors: Remember you have not a job but an opportunity. If you merely carry out your assignments you are a failure. Your success as a counsellor depends on what you do over and above your mere assignments, the little personal touches, the little acts for your individual boys, those who are in your particular charge.

I think of a young man who does his finest counsellor work in his leisure time, out on the lake in a canoe, just a boy for a companion, a boy groping in the dark, trying to find himself; and there, talking together, advising, counseling, leading, is the fine work done. To me, that is counsellor work. When those two return to shore, the camper is a better boy. He has found himself.

Your camp has rules and restrictions. Insist on your boys living up to them. Don't gain popularity with weakness, for that popularity will yield only bitter fruit. Be square and you need not have any fear of unpopularity. Take your responsibilities seriously, be an optimist, be loyal to your camp regardless of its defects. If you find bad physical conditions, endure them until you can improve them. Above all, never criticize them in the presence of a camper. Create opportunities to get under the surface of your particular charges, to know their thoughts and ambitions. A large undertaking, you say. Undoubtedly; but certainly possible if we have the full sense of the divinity of our task. I have seen counsellors accomplish these very things.

Money alone cannot repay for this kind of work. Your highest compensation will be to see the light of a boy's clear eye, to feel his warm hand in a quick, firm grasp, to work shoulder to shoulder in some hard task, to chuckle together at some well-remembered prank, to gaze in silence on the mysteries of the sky, to develop friendships that will last through the years, to watch a soul awake and stretch and grow.

In closing, let us try to remember that life itself is a game. The rules are made independently of us. These rules are the laws of nature, the laws of health, the laws of intellect, and, above all, the laws of God. Disobey them, and we make life a misery and death a ruin.

This, briefly, is my philosophy of the organized Catholic camp. Think of your individual camps in these terms, and then, to paraphrase, while it is not within the power of mortals to command success, we will do more, we will deserve it.

Pretty Ducklings

Like fluffy sunlets they go by—
Awkward on earth, yet coy and spry:
Five ducklings with their seesaw walk.
Their small black eyes can almost talk;
Their bills are shovel-blades of gold:
Downy, and shy, and hard to hold,
On web-foot soles they wander chubby.
Their tails are heterodox and stubby.
Chic ambulant buttercups, they pace
Stiff—till the water gives them grace.
Then, perfect in their swimming pool,
They tell the dull earth: *"April fool!"*

E. Merrill Root.

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COLLEGIATE DRINKING

By DOM PROFACE

"PERHAPS the sanest rule of all is: Don't drink while you're in college. There are so many things to do at school that bring real satisfaction that a fellow shouldn't waste time getting 'illuminated,' and the best way for college authorities to handle this problem is to keep quiet and suspend foolish penalties which merely add lure to the charm of drink and challenge student ingenuity."

No, these words do not come from a temperance lecturer or a member of the W. C. T. U. They come—in all sincerity—from a member of the graduating class of 1937. Almost 40 percent of the class went on record as agreeing with the ideal of total abstinence—at least in college.

During my lifetime, the problem of drink on the campus has gone through three stages. The first was the pre-war stage in which most students did not drink because they were afraid to drink; then came the prohibition era in which most students drank because the law challenged their ingenuity; and finally we have come not to the millennium but to the stage in which many students do not drink because they do not want to drink. In the first period, when I was in college, it seemed to me that social pressure on the campus was definitely against indulgence in intoxicating liquors and in a rather small and exceptionally well disciplined college I never for four years saw a student noticeably under the influence of drink. At that time we had a Temperance Society. Occasionally we met to hear some of our number orate on the perils of drink. Total abstinence was proposed as an offshoot of college loyalty.

Then, alas, came prohibition. The older generation was disturbed by it and the younger generation determined to do something about it, and the simplest thing to do to show disapproval was to drink. Social pressure on the campus supported the use of intoxicating liquors, and it also protected the student who had imbibed too much. He was not an outlaw but one who had outwitted the minions of the law, and if he drank too much, was it not because that privilege was so seldom accorded him that, like the camel, he must prepare for a long, arid journey?

In 1926, a survey was made of four typical colleges in different sections of the country and it was revealed that over 40 percent of the homes from which the students came possessed intoxicating liquors. At that, a surprisingly large number of students did not drink until they went to college. One incident related by a student suggests a great deal: "Knowing that we would be classed as 'flat tires' if we did not drink at a class function, several of us took flasks filled with tea. We got away with it." Even the depression, coming toward the end of the prohibition era, while it lessened the cares of deans a great deal, did not stem the flow of campus liquor.

What is the situation today? No satisfactory survey has been made recently but I raised the question at a sectional meeting of student advisers. One dean was of the opinion that there was more liquor consumed by students but that drinking was more widely diffused and the harm done of lesser proportions. Most agreed that this problem had become less acute during recent years. In a number of campus restaurants, wine and beer are served. In few, if any, non-Catholic colleges is the penalty of expulsion threatened or enforced merely for indulgence in intoxicating liquors. Perhaps in a way that has helped professors to study the really important problem: why students drink. The "why" is more important than the "when" or "what."

Human nature does not change greatly from campus to campus or from year to year, and the same basic satisfactions derived from drinking twenty years ago obtain today. The student who then drank to be "a big shot" has his counterpart on the campus today. The student who drinks to escape from the routine of school life, or who seeks in drink an escape from certain sordid realities of life, is still with us. To secure the viewpoints of the members of a graduating class, I requested them to write a paper, anonymously, on why students drank and to suggest a sane rule for drinking.

A paper bearing on the former point contained the following: "When one drinks, an artificial rose-colored world arises before your eyes and you become the center of a happy universe in which you have the approval of others and discover great powers in yourself. Most drinkers are people who like to sit among the clouds and who find that drink is the easiest way to elevate themselves." Unfortunately the student did not describe the painful process of descending.

Another paper contained this bit of wisdom: "Taking a drink satisfies the urge 'to belong.' This I consider a more common motive than to show off or to overcome the blues. A student who has an inferiority complex will gain a certain poise and power by drinking. The same holds for professors."

In the wealth of suggestions as to a sane rule for drinking, I found some statements which were

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a bit comforting and others which demanded an interpretation not available because of the anonymous character of the contributions. One student wrote: "The situation has improved each of my four years in college. Now a fellow can sit at a table where a gang is drinking beer and order an ice cream soda without being laughed at. You could not get away with that during prohibition days. But we still associate drinking with the more pleasant phases of college life and the best music and dancing are available only in cocktail rooms."

From another senior I received this valued advice: "The best rule for drinking is to know when to stop. For some people, that is before they start; most students are not affected by one or two drinks, but in my limited observation there is no such thing as 'alcoholic equality.' Some overestimate their capacity, but I do not think any student ever wilfully gets drunk."

A young man who obtained quite a name for himself on the gridiron made the following pertinent observation: "Our coach never tolerates drinking during the season when he wants us at top form. From this appears that a person who wants to be at his best all the time should not drink at all."

Perhaps the most helpful of all suggestions to guide the drinker is this: "The best insurance against becoming an alcoholic is to know why one needs a drink, and then to satisfy that need in a non-intoxicating manner."

Likewise practical is the following thought: "One good rule to follow is to drink only at meal-time. The food taken with drink absorbs the alcohol." [?]

The college's share in responsibility for student drinking is urged by another senior: "The best solution for the drink problem is for the college to create in the individual student a scale of values which will relegate the joys of drinking to their proper place. The natural [?] thirst for intoxicating liquors should be trained."

It is my hope that Emily Post will add the following as a footnote to her next volume: "One thing that complicates drinking for college students is the insistence of certain hostesses when they throw a fashionable party that everyone drink of every brand of liquor. Sometimes liquor is disguised in forms that a greenhorn may not recognize. You never can gage the potency of a cocktail. While I understand that etiquette demands that one should not be forced to drink, there are a lot of people who haven't read a book on etiquette."

In at least two instances, student opinion on drink had been formed by exceptional experiences. "While with a student who had drunk to excess," writes one, "I saved him from a fall that meant certain death. That cured me—but not him." And the other: "For three months I tended bar at a summer resort and there I learned a lot about drinking. It was interesting even to study the facial expressions of those who drank. Some get a mean look right away; others grow benevolent. Some want to fight, some want to sing when they get a few drinks in them—and if they could only hear themselves sing they would never drink again. Of course professional ethics demanded that I should not drink while tending bar, and I am not inclined to begin now."

Opinion seemed to be about evenly divided as to the attitude college authorities should take in their regulations against drinking. One student wrote: "A college is perfectly justified in enforcing a strict rule against intoxicating liquors in order to warn students of the gravity of indulgence in them. However, the real drunks are generally too clever to be caught and the horrible example may be the nitwit who doesn't know what it is all about anyway."

And I confess that the following arouses in me a sympathetic reaction: "The colleges which are trying to get students to come freely and frankly to student advisers for aid defeat the end of their rule against drinking when they penalize something which we are taught is not of itself grievously sinful, by expulsion. For that reason students will go to heroic length to protect a luckless offender, and they will not discuss this problem with their advisers."

There are three points not touched upon in these excerpts that, in my opinion, demand further study. First, is drinking more a psychological than a physical problem? Secondly, if the first and immediate psychological effect is the release of normal controls, how does drinking affect moral behavior? Third, is not the student who has a definite life plan less apt to be detoured through the realm of imagery opened by intoxication? A fuller treatment of this problem is given by Dr. John M. Cooper in "Religion Outlines for College," Volume I. However, I think that any classroom treatment of the subject may fall short of the mark, and that more effective is individual counseling which allows probing for motive as well as a kindly suggestion for correction where such is necessary. While I am convinced that the situation in colleges at present is not alarming, one cannot attend a football game without wondering what great misfortune befell many of those imbeciles who clutter up the alumni section. Was it merely the fact of going to college? And will the next generation of alumni countenance such open breaches of the virtue of temperance?

Editor's Note:—Owing to the demands on our space for this special number, we are regretfully obliged to postpone until next week the third instalment of Dr. William Agar's paper, "Religion and Science."

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Seven Days' Survey

The Church.—Monsignor Michael J. Ready, General Secretary of the N.C.W.C., has announced that a National Catholic Youth Council will be formed to secure and spread information, promote youth organizations throughout the nation and coordinate the youth work of the various N.C.W.C. departments. The Catholic Youth Organization of New York staged its first outdoor art exhibit, March 21. * * * The education committee of the National Catholic Rural Life Conference has sent a letter to directors of seminaries, novitiates and colleges throughout the country, pointing out that 80 percent of American Catholics are directly or indirectly identified with industry in urban centers where home and family life is seriously jeopardized, and where as a class they are not distinguished from their non-Catholic neighbors. They urge the enlargement of facilities for rural leadership training. * * * On March 19, nine aspirants received the habit of the Sisters of the Holy Family, a Negro community founded in New Orleans in 1842, which now numbers 189 members. * * * Bishop Gabriel Breymat of Mackenzie, Northwest Canada, has started by plane on a 4,000-mile tour of his mission fields. * * * The Knights of Columbus Catholic Home Finding Association of Chicago placed 82 orphaned and dependent Catholic children in private homes last year. * * * The Maryknoll Fathers of Maryknoll, N. Y., report that the worst famine in ten years is spreading through the Province of Kwangsi, South China, where 10 cents a day will keep a family of five from starvation. * * * Delegates from thirty colleges attended the first general Pax Romana conference in the United States at Corpus Christ auditorium in New York, March 14. It was suggested that Catholic college groups similar to the Federation of College Catholic Clubs would facilitate the general organization of Catholic student groups in this country. * * * Bishop Thomas J. Walsh served a dinner to the old people at the Home of the Little Sisters of the Poor in Newark, March 19, and the local clergy did the same at a similar home in Paterson. The Mount Carmel Guild's "Free Service Kitchen" in Newark has served 1,650,000 meals to the needy, without regard to race or creed, during the past two years.

The Nation.—The terrible disaster of New London, Texas—455, nearly all children, killed at one giant blow—struck the country with no warning and left little to be done about it. An attempt through investigations to fix responsibilities seemed hardly to the point. * * * The "Big Five" operating rail unions added to the supercharged labor situation by submitting their demand for a 20 percent wage increase. The companies were expected one at a time to reject it and thus throw the matter automatically into arbitration. The Committee for Industrial Organization increased its strength by securing the adhesion of the utility workers in New York and the endorsement of the dominant printers' unions, who contended that craft division in their industry was no longer proper and practical. * * * Neutrality legislation went into conference when the House passed a law giving the executive a large amount of the discretion it wants as opposed to clamping down the stringent rules written by the Senate. * * * An appellate court gave the TVA permission to sell power from its already constructed generators in the state of Georgia. This is the first and only state where TVA is permitted to increase its sales of electric power. * * * The National Industrial Conference Board published information gathered in its study of the bituminous coal industry showing that 95 percent of the total income derived from the soft coal industry in 1935 was paid out in wages and salaries. Wages and salaries amount to about 80 percent of the total income in manufacturing, 75 percent in all other types of mining except bituminous coal, and 66 percent of the total in all industries combined. * * * Figuring on the average of 1923-1925, the index of employment reached 98.9 during February, and the factory weekly payrolls reached 95.7. Employment was 1,550,000 more than a year ago, and weekly payrolls up $62,300,000. Jobs increased 215,000 in the month.

The Wide World.—According to dispatches from Spain, which are singularly inadequate and confused, the attack which Insurgent forces aided by Italians launched on the Guadalajara front bogged down when heavy aerial bombardments made infantry advances impossible. At any rate, the armies of General Miaja made good their boast that trench warfare was their sole hope. Mussolini is believed to have cut short his African tour to reach important decisions concerning the attitude to be taken by his government on the Spanish situation. He attacked the British press and pulpit in an impromptu address at Rome, crying, "Remember and prepare!" But naval strength appeared to be definitely on General Franco's side and should in the long run mean a great deal. * * * The French government was again perched precariously just above several powder barrels. M. Blum was wrestling with the problem of how to keep Parisian Leftists under control following the fatal riots at Clinchy, while at the same time allowing the opposition its day in court. Alsace-Lorraine was still seething with indignation following a government suggestion that an additional obligatory school year be required in these provinces because religious instruction and bilingual teaching reduced the time expended on other studies. Vigorous protests by Catholics were the order of the day. * * * King Leopold went to London on an important mission. This was described as a desire to seek promises that Belgium's immunity would be respected during a possible new war even if its armies did nothing to help maintain such agreements as the Locarno Pact. There have been many rumors to the effect that one of the projected German steps toward further abrogation of the Versailles Treaty is the seizure

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of Eupen-Malmedy. Some believe that King Leopold would be ready to give this territory back to Germany if he could get something substantial in exchange. * * * A forbidden parade by Nationalists on March 21 led to fighting between the demonstrators and the Puerto Rico police. Ten fatalities have been reported to date; more than thirty other persons were wounded. This was the most serious clash on the island since October, 1935, when Colonel E. Francis Riggs, chief of police, was assassinated following an outbreak of hostilities. * * * According to reports from Moscow, the government has decreed that cities of 10,000 population are entitled to one clergyman. Towns of 1,000 population may also have their own resident clergyman. In cities inhabited by more than 1,000,000 people, there are to be no restrictions. That religion has made headway even among Party members is the contention of observers who say that thousands have recently been excluded because they had their children baptized. * * * The conflict between German Protestants and the Nazi government continued, bringing such noteworthy statements as Dr. Otto Dibelius's reply to Reichsminister Hans Kerrl. Dr. Dibelius insisted that belief in the Divinity of Christ was the cardinal principle of the Christian faith. Nevertheless the outlook remained far from promising for the Confessional Group position.

* * * *

A New Encyclical on Social Problems.—On March 18, the Vatican published an abstract of a new encyclical, "Divini Redemptoris," on social problems. No text was available as we went to press. Addressing himself to "every heart sincerely desirous of the good of mankind," the Holy Father denounced Communism and "the principles of dialectical and historical materialism" on which it is based, pointing out that in such a system there is no room for God and thus also no place for a social order based upon right reason. How is such a doctrine spread? "By pretending to desire only betterment of the condition of the working classes, by urging removal of the very real abuses chargeable to a liberalistic economic order and by demanding a more equitable distribution of this world's goods (an objective entirely and undoubtedly legitimate), Communists take advantage of the present world-wide economic crisis to draw into the sphere of their influence even those sections of the populace which on principle reject all forms of materialism and terrorism." In order that these attempts to subvert Christian civilization may be withstood, it is first of all imperative that all who love that civilization should refuse to cooperate with Communists. Even more important, however, is recognition of the just rights of the worker. "The wage-earner is not to receive as alms what is his due in justice: let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching upon the same subject-matter but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in this regard." The encyclical closes with a reference to Saint Joseph as a living model.

The Church and Germany.—During the past month a number of pastoral letters by German bishops have stressed defense of the confessional school against attacks by Nazi officials. Unfortunately Catholic parents are virtually without the means to conduct a struggle for religious education, as the plebiscite on the school question in the Saar province shows. In this strongly Catholic region, only a small minority voted for retention of the confessional school. Doubtless it was anxiety over such trends which caused Pope Pius to indite the Pastoral Letter which, delivered to pastors throughout the country, was read in most churches on Palm Sunday. It is a remarkably outspoken document. On the subject of the Concordat of 1933, it says: "In spite of many and grave misgivings, We came then, though not without effort, to a determination not to deny Our consent. We wished to spare Our faithful and Our sons and daughters of Germany in so far as it was humanly possible the trials and tribulations which otherwise they would have had to expect in view of the conditions of the time." The Pope then expresses his conviction that impartial enquiry will show the Holy See anxious to live up to the accord with the utmost fidelity, and will reveal also on "the other side" a practice of distorting facts and gradually proceeding to outspoken breaches of the promises given. Confessional education is next defended, and the perils to which the faithful are exposed are described. About a specific contemporary aberration—the quasi-deification of Hitler—this is said: "He, therefore, who with sacrilegious disregard for the essential difference between God and the creature, or between the God-man and mere man, dares place beside Christ (or worse still, above Him or against Him) a simple mortal, even though he may be the greatest personage of all time, let him know that he is a senseless prophet of nonsense to whom is applicable with terrible pointedness the words of the Scripture, 'He Who dwells in the heavens laugheth at them.'" Nazi dissatisfaction was prompt and widespread. For weeks previous some inkling of the Pope's action had led to a whispering campaign against the Holy Father personally. Assertions that he had opposed the German cause in Upper Silesia after the war were coupled with direct insults. It was believed that Hitler, now resident in Berchtesgaden, would despatch a protest to the Vatican. According to the New York *Times,* Catholic circles in Berlin were not optimistic. They were said to believe that so much ground had been lost that recapturing sufficient influence was hardly within the realm of probability.

Boom.—Government and public personages have been growing increasingly vocal about the tendency of the economic picture to resemble that of 1929. The great rise in commodity prices has been most conspicuous. The index in 1932 stood at 64.8; the week ended March 13 it was 87.2. Special commodities have risen three times in price. Essentials like wheat and copper are at sensational levels. The A. F. of L. predicts an 8 percent rise in the cost of living during the next year. It is still true, however, that current national income is coming at a rate $20,000,000,000 short of 1929. The warning against

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boom conditions issued by Marriner S. Eccles, chairman of the Federal Reserve, was echoed during this past week by several Cabinet members. Secretary of Commerce Roper said: "We must not, however, let overoptimism cloud vision and obscure danger signals. . . . Under our economy raw material price increases, enlarged operating expenses and uncontrolled speculative advances are contributing factors. I cannot say whether any of the influences are now out of line." Secretary of Agriculture Wallace was even more threatening: "All of us are afraid of a repetition of the 1929 boom. We don't like this flash-in-the-pan thing, and wherever we are in government we are in favor of stability. I think very definitely that the government does not have sufficient power now to effectively mitigate the wide swings of the business cycle. We have power that would influence it, but I do not think we have sufficient power to cope with the wide swings." The President, vacationing in Georgia, did not make explicit statements other than that the administration was seriously studying the problem. Hints were made that a small White House conference would tackle it. The President, however, and Chairman Harrison of the Senate Finance Committee and Chairman Doughton of the House Ways and Means Committee all indicated that there would be no new taxes as suggested by Mr. Eccles for a brake and stability. Meanwhile tax returns for March 15 fell substantially below estimates. Interest rates were on the rise and government bonds falling. The stock market went down rather precipitately.

The Supreme Court.—Friends of President Roosevelt's Court reorganization plan mustered a number of authorities on the law, and these (led by Professor Edward S. Corwin, of Princeton) testified before the Senate Judiciary Committee. Mr. William Green also demanded a more "enlightened" Court, advocating "infusion of new blood" as the best and simplest means of bringing about the enlightenment. On March 22, the opponents of the measure began to give testimony. The speakers included Professor Raymond Moley and Representative William Lemke, but the really significant broadside was a letter from Chief Justice Charles Evans Hughes, endorsed by Justices Louis D. Brandeis and Willis Van Devanter. This was read to the Committee by Senator Burton K. Wheeler. It was denied that an increase in the number of justices would render the Court more efficient. There is, said the Chief Justice, no congestion: "We have been able for several terms to adjourn after disposing of all cases which are ready to be heard." Adding more justices would not, in any case, remedy anything. "The present number of justices is thought to be large enough so far as the prompt, adequate and efficient conduct of the work of the Court is concerned. . . . I understand that it has been suggested that with more justices the Court could hear cases in divisions. It is believed that such a plan would be impracticable. A large proportion of the cases we hear are important and a decision by part of the Court would be unsatisfactory." The Chief Justice did not discuss matters of policy, or reply to criticisms of the Court's attitude on pending questions.

Non-Catholic Religious Activities.—The Methodist Episcopal General Conference Commission on World Peace has announced a plan for registering conscientious objectors as part of a five-point peace program. Lists of members of the Methodist Episcopal Church, who are sixteen years of age and over and who are opposed to participating in any war, will be drawn up now and the authorities will be asked to exempt them from military service. Education, agitation, conferences, peace action technique for crises and organization are other means suggested. * * * The Cinema Christian Council of England, which is headed by the Anglican Archbishop of Canterbury, reports a marked increase in the use of films for religious work. A conference for the younger clergy and theological students is called for April 20-21, and will include talks on the use of the film in the work of the church, and for Sunday school and children's services, as well as practical demonstrations on the use of a projector. * * * The newly incorporated interfaith American Institution of Moral and Religious Training in Washington, D. C., has announced a five-point program to educate the 25,000,000 "spiritually illiterate" children in the United States. Among the suggestions made are the use of public school buildings for religious instruction, which is to be obtained by negotiation or legislation, and the awakening of national sentiment to the necessity of adequate moral and religious training for elementary and secondary school children. Each religious group is to be completely independent as to the teaching it imparts to the children of its adherents. * * * On Easter Sunday twenty-nine chaplains of the New York Protestant Episcopal City Mission Society visited nearly 10,000 persons and conducted services in hospitals and institutions.

The Age of Man.—The principal event in the 125th anniversary celebration of the Academy of Natural Sciences of Philadelphia was an international symposium on early man, March 17 to 20. An assistant of Sir Arthur Keith described the bones and skulls found in caves near Jerusalem placed in the Middle Pleistocene Age of 60,000 to 100,000 years ago. One of the two types found there manifested a large degree of intelligence, which is gaged by the ratio between the size of brain and body. Miss Dorothy Garrod of Cambridge, England, told of the finding of 8,000 hand axes in one of the Palestine caves. The skull of the Australopithecus Transvalensis Broom, or Sterkfonthein Girl, was presented to the conference as belonging to a girl of eighteen, who died some 250,000 years ago. Her brain capacity resembled that of an ape but her teeth were quite similar to those of a modern human being. Dr. Robert Broom, keeper of vertebrate paleontology and anthropology at the Transvaal Museum, Pretoria, South Africa, found the skull last summer in a Transvaal cave and believes it "should be placed very close to the origin of man." In a press interview Dr. Broom declared, "I believe that all evolution has been brought about under the guidance of non-material forces —spiritual, if you will—directed toward man as the result. Man is the end of evolution." Father Teilhard de Chardin, S.J., presented the Peking man, who lived in

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a cave near modern Peiping from 100,000 to several hundred thousand years ago, as possibly the "next to last step traceable between anthropoids and man." Father De Chardin, who is consulting paleontologist with the National Geological Survey of China, believes that the long-sought "missing link" lies in a lower stratum than that of the Peking man. Interviewed by the press he declared, "I find absolutely no barriers and no hurdles between my beliefs as a scientist and as a priest. . . . As a scientist I must admit the evidence that man was born from the animal kingdom. But he was not an animal. The great, the tremendous, the significant fact about man is the coming of thought with him and through him."

* * * *

Strikes.—Strikes continued to be the center of political and social and economic concern. A survey made Sunday, March 21, showed that in the Detroit area 90,500 workers were without jobs because of sit-downs; in Chicago it was 20,000, with 60 strikes including the violent taxi strike. The troubles were focused in the Midwest industrial areas, but they were not absent through the rest of the country. In Philadelphia, for instance, it was estimated that 16,500 were out in 23 strikes. The Detroit situation, with Chrysler, Briggs, Hudson and Reo plants struck, was increasingly grave. Pressure to force the military into the situation was strong. With somewhat curt and threatening invitations, Governor Murphy persuaded Mr. Chrysler and Mr. Lewis to attend a strike conference on March 24. The evening before a demonstration of union workers gathered between 45,000 and 60,000 enthusiasts in the central square of Detroit. Determination was expressed to stick by the sit-down. Frank X. Martel, president of the Detroit and Wayne County Federation of Labor, expressed a remarkable unity between A. F. of L. forces and the C.I.O. He asserted: "From this time on the constitutional rights of this community are going to be respected in the City Hall, the police station and the courts, or we'll turn them wrong-side up." This, together with threats of Homer Martin spoken a few days earlier about a "general" auto strike to pull out (or set down) all auto workers except those contracted to General Motors, increased the high tension in Michigan.

Exit PWA.—A presidential order was reported from Washington which practically finishes the activities of the Public Works Administration. The order provides that federal funds for relief projects be devoted only to labor taken from relief rolls. In detail: the PWA will provide $115 toward labor cost of projects for every $100 spent on labor taken from relief rolls—up to 45 percent of the total cost of the projects. PWA activities require skilled labor, and skilled labor which the contractors will accept as skilled; but there is a reported shortage of this sort of labor in general, and especially on relief rolls. The premium of $15 is apparently supposed to help make up for the extra cost of utilizing relief labor. Attention was called by the New York *Times* to the famous armory test. Two armories, involving identical plans, were built by the government, one under WPA and the other under PWA. The WPA, using relief labor, expended $121,245, and the PWA, using relief labor "where available," but insisting upon efficiency standards acceptable to the private contractors, and conducting the work under private business conditions, expended $76,892. The PWA man-hours of labor totaled 24,000 and the WPA, 61,186. The PWA cost per "man-year" was $3,750, and the WPA, $2,329. Use of relief labor is definitely believed to increase costs from 20 to 25 percent. The presidential order was judged to be an attempt both to force an emptying of relief rolls and to disarm completely criticisms of the government as competitor of business in the labor market and creator of a labor shortage. It also signifies a limitation of federal effort to the least spectacular type of public works and a dissolution of the PWA set-up which is most useful when heavy industry is slack. Mayors throughout the country vigorously pointed out the difficulties implied in the new move.

Farms and Conservation.—Morris L. Cooke, former head of the Rural Electrification Administration, the Mississippi Valley Committee, the Great Plains Committee and the Water Resources Committee of the National Planning Board, declares that "the basis of our prosperity—indeed of our very life as a nation—is fertile soil. Every time a single grain of topsoil is washed or blown away we lose something which cannot be replaced." In a recent article in the New York *Times* he suggests that a comprehensive nation-wide program is needed to conserve these natural resources. The secret of this procedure is controlling the flow of water from the outset. One method suggested calls for moisture-retaining sod in the upper portions of fields so that after a heavy rain the flow from the grain fields below reaches the streams long before the water from the sodded areas. Besides avoiding floods, the retention of moisture by fields and woodlands also prevents erosion. The damming of the tiny streams themselves at the proper points also serves the same two purposes. In addition, "We can afford to generate power as a product of flood control, erosion control, navigation, low-water control and sanitation where we could not afford it as a principal objective. The single purpose dam is obsolete." Under pending administration proposals the government would retire from cultivation millions of acres of marginal land. The Farm Tenancy Commission is advocating the purchase of 100,000,000 acres of land at the rate of $4 an acre—2,000,000 to 5,000,000 annually. The Great Plains Drought Committee recommends the purchase of 24,000,000 acres of submarginal land and 7,000,000 acres now divided into farms too small to support a family, at the rate of 6,000,000 acres a year. The National Resources Committee has set the figure at 105,000,000, while Secretary Henry A. Wallace has recommended the purchase of 125,000,000 acres of range and pasture land. In the meantime the crop reporting board of the Department of Agriculture indicated that farmers will plant 87 percent more spring wheat, 2.2 percent more corn, 7.4 percent more oats and 31 percent more barley this year than last.

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The Play and Screen

Walter Hampden

MR. WALTER HAMPDEN has just announced that he has decided to end his career as a theatrical producer. If by any chance this should also mean that he intends to abandon his career as an actor it would be little short of a calamity. Walter Hampden has been one of those actors who, in the phrase of Goethe, has kept the end of his life a piece with its beginning, inasmuch as the ideals and practise of his youth have remained the ideals and practise of his maturity. He has never believed the fallacy that to be new is necessarily to be true. He has believed in the salutary nature of tradition, believed in it in the midst of a world gone mad after novelty. Formed by nature for classic rôles he has given us a number of portraits which will hang forever high in America's theatrical gallery, portraits conceived and painted in the grand manner—Cyrano, Hamlet, Macbeth Shylock. Nothing that he has done in the theatre has not been animated with high motive, and executed with intelligence and care. Remarkably endowed in face, figure and voice, he has added to these native qualities a fine power of analysis and an indomitable courage. He has had his failures—what actor has not? But his impersonations have held a high average. For years he has rightly held the position of America's foremost Shakespearean actor.

Mr. Hampden's decision to abandon producing has followed the failure of his revival of Ibsen's "An Enemy of the People." He had given this an excellent production, and had surrounded himself with an admirable company. No one who saw his revival will forget in particular the splendid performances by Hannam Clark as Aslaksen, and of C. Norman Hammond as the Burgomaster. Mr. Hampden's own Dr. Stockman had been seen before and admired, and it must have been a shock when the play was called dated, and by some of the critics, dull. Yet the fact remains that time has not dealt kindly with it, especially the first two acts. The failure of the revival then was not due to the manner of its presentation. Mr. Hampden's decision is probably caused by his failure to find new plays suitable for him, that will receive critical or popular favor. Yet his decision, so long as it does not extend to abandonment of the stage altogether, may have its favorable side. In choosing his plays, in directing them, and to a large extent attending to their financial management, Mr. Hampden undertook a colossal task, a task which no actor should have to undertake. Admirable as has been his acting there were times when it might have been fresher had he not been compelled to do so many things at once. It is particularly difficult for an actor to direct a play in which he himself is acting. There is so much in the ensemble, and in the acting of the individual players, which in the nature of his double task he will miss. An actor cannot be at once both on the stage and off it. Now with this responsibility removed, as well as the responsibility toward his backers, and the necessity of choosing both the play and the company, Mr. Hampden will be free to devote his talents solely to acting.

The popularity of this season's Shakespearean revivals has made certain their continuance next year. Maurice Evans has announced his intention of forming a repertory company, and there is a probability that a new organization will shortly be inaugurated on the lines of the Old Vic in London. Here would be two companies in which Mr. Hampden's qualities as an actor could be used with telling effect. There are rumors of a revival of "Julius Caesar." Why shouldn't Mr. Hampden play in it either Brutus, Cassius or Marc Antony? And if the project of a repertory theatre on the Old Vic model is launched, such a theatre will need the services of guest stars, and Mr. Hampden could appear in a number of his old parts, and perhaps in one which he is said long to have wished to present—Coriolanus. Freed from the shackles of direction he may very well give performances which will surpass in freedom and vigor any he has ever given us. So let us hope that by abandoning producing Walter Hampden will but enter into a richer, wider field as an actor.

GRENVILLE VERNON.

Silent Barriers

ENGLAND picturizes with unusual understanding a vivid and rugged American historical pioneering effort in the building of the Canadian Pacific Railroad, dramatizing the daring days of an era in Canadian history which made possible after great difficulties one of engineering's most amazing feats. With the exception of a few sequences which were photographed at Shepherd's Bush, in London, the play was filmed entirely in the Canadian Rockies where a large and rough location camp was established in Revelstoke, British Columbia. This extension of filming so far from the British home of the producers—an extension that is rare for the English—is responsible for the admirably vigorous outdoor atmosphere and historical authenticity which Alan Sullivan's novel of "The Great Barrier" requires. The play is fast moving and is replete with interesting characters, many natives around Revelstoke contributing to the mass sequences.

The story revolves around the struggle in company board room, bank parlors and political cabinet to keep the enterprise all-Canadian, instead of merging it with American railroads, as was proposed. It is blended deftly into the more prominent action of the pioneers' stern struggle with nature in seeking the Canadian route through the peaks of the Rockies. There is good human drama in the relations between the gambler who reforms, the influencing daughter of the construction boss, a remittance man and a tough lady of the saloons.

Real adventure is tasted as the work is pushed to completion with slow progress, after locomotives sink in swamplands, forests are fired, the financiers become panicky, the motley crew riots because they are unpaid, and other obstacles, both natural and man-made, threatened again and again to compel abandonment of the project.

Gaumont-British Pictures, the producers, submit the play to American audiences as representative of one of Britain's finest motion picture efforts to date, a claim to which they have full right. It is an international document.

JAMES P. CUNNINGHAM.

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Communications

EUROPEAN CATHOLICS AND SPAIN

Tucson, Ariz.

TO the Editor: I wish to reply to an article, "European Catholics and Spain." When the writer states that the protest against the bombardment of Madrid was signed by "Catholics in the full sense of the word," I can assure her, on good authority that one of them, at least, has been an avowed enemy of the Church and has not made his Easter duty. I was told that one of the priests, whom she mentioned, was suspended by the Holy Office. I do not know what his standing is now. Nevertheless the testimony of chaps like these is not of much value.

General Franco, before he began his revolution, sent a letter to the Prime Minister, Cazares Quiroge, advising him that he and his officers would not tolerate much longer the treatment which his fellow citizens were receiving in Spain. Before General Franco lifted a finger against a government, that was not legal from the beginning, 84 Catholic churches had been destroyed, 800 schools and colleges had been closed by order of the so-called government not to speak of the many priests, nuns and Catholic people who were murdered only because they were Catholics.

The government, against which General Franco has revolted, has no foundation in fact for its existence, unless one is willing to admit that injustice and fraud are such. It is now a matter of true history how the Rightists of Spain in the elections of February in the year 1936 triumphed by a majority of 400,000 votes and how the Leftists by brute force, with the aid of the police took possession of the election urns in Coruna, Pontevedra, Lugo, Caceres, Cordona and Sevilla. By this irregularity the Leftists managed to secure an insignificant majority, be it on fraud and theft. The first act of this so-called government was completely to annul the elections in Granada, Cuenca, Salamanca and Burgos.

A new president of the bastard government comes on the scene and he proclaims to the world, this Manuel Azaña, that "one Republican is worth more than the lives of all the priests and nuns put together in Spain." Imagine the poor down-trodden Catholics of Spain having to choose, once the rebellion broke out, between this avowed atheist, Azaña, and a man of the type of General Franco.

Read the story from the pen of Señor Gil Robles, that valiant defender of the Catholics of Spain: how he and Señor Calvo Sotelo were slated for death, how he escaped and how this government, if you wish to call it such, through its henchmen dragged Señor Sotelo off to the cemetery and murdered him there. Under such terrible conditions as these Señor Gil Robles believes, and he has the support of eminent theologians—Saint Thomas, Suarez and others—that people have the right not only of passive resistance to a government as bad as this one has been, but even a moral right to resist with arms, if need be.

Of course, war is hell. How is General Franco ever to end this war, if he neglects to subdue Madrid? No Christian will deny, even if war is justifiable morally, that it should be carried on through Christian principles, born of real charity. However, if there are abuses charged against individuals, who have espoused the cause of General Franco, these are to be lamented, but they do not make his cause an unjust one. Both Gil Robles and Calvo Sotelo warned this government of cut-throats what it was preparing Spain for unless it would see the light and be converted from its evil ways. How many times did Christ warn the ill-fated city of Jerusalem?

It doesn't prove very much to state that the same people, who are foremost in their denunciation of the justifiability of the Spanish Civil War, are for the most part those who condemned Italy's invasion of Ethiopia. There is another side to the Ethiopia question. What is the authority those people have for proving Italy was wrong?

General Franco is going to be the saviour of Spain. He is a good man, a great general. His whole campaign has been conducted on Christian principles of charity. On the field of battle several times a week, I have been assured by those who know, with his men he receives Holy Communion. God grant that the end may soon come, that poor Spain will have peace again, that men will enjoy again that God-given privilege to practise their religion according to the dictates of conscience.

MOST REV. DANIEL J. GERCKE,
Bishop of Tucson.

Latrobe, Pa.

TO the Editor: As a Catholic and a Spaniard, I was painfully surprised to read in a recent issue of your splendid magazine Miss Carter's article on Spain, entitled "European Catholics and Spain." My surprise was painful because the article in question was published without as much as a single word of comment to expose the illogical and misleading argumentation of the writer and because many of your readers may thus become bewildered concerning the fundamental issue of the tragic Spanish war, by having a whole array of secondary and accidental issues displayed before their eyes.

Miss Carter introduces her case by referring with approval to "a recent protest signed by nine eminent Spanish Catholics against the barbarity of such a war," and then proceeds to tell us "that the signatories, who include Señor Ossorio Gallardo, Ambassador to Belgium, are Catholics in the full sense of the word." Among those who signed the protest she mentions four priests, but fails to give the names of the other four 'eminent Spanish Catholics.' Of the Catholicity of the four priests and of the other four unmentioned signatories, I can say nothing, for the simple reason that they are unknown to me. But the mere fact that they pretend to protest as Catholics, and yet do so in the company of Ossorio Gallardo, renders them open to suspicion, to say the least. Ossorio Gallardo a Catholic "in the full sense of the word"! What a good laugh would the Spanish Anarchists and Communists have if they but knew that such a statement had appeared in one of the leading Catholic magazines of America! Where our English friend could have gone for information I know not, but she certainly did not go to Spain, for there everybody knows that

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Ossorio Gallardo has not been a practising Catholic for years. To be sure, he calls himself a Catholic, but so did—and with much heat—a certain Spanish diplomat, a very good friend of mine. Again and again he assured me most emphatically that he was a Catholic but, this fact notwithstanding, he never went to Mass or to the sacraments and constantly refused to admit the authority of the Holy Scriptures and of the Pope. This is the kind of Catholicity that makes Ossorio Gallardo what Miss Carter calls an "eminent Spanish Catholic" and "Catholic in the full sense of the word."

As for the writer's argument derived from the attitude of a considerable section of Basque Catholics, space prevents me from going into a detailed analysis of this tragic side of the Spanish problem. Here and now I will only say that for true Catholics the world over, the words of the two Basque bishops, not to say anything of the pronouncements of the other Spanish bishops, especially of the Cardinal Primate, should have more weight than those of a group of fanatical young Basque nationalists at an "Anti-Fascist Democratic Youth Congress," or even at a meeting under the auspices of some or other French Catholic group. If the Basque leaders are so certain of the righteousness of their cause and of their conduct, how is it that they did not scruple to deceive their people, by telling them that the joint pastoral letter of the two bishops condemning the Basque alliance with the Communists and the Anarchists was not authentic? This criminal deception of the Catholic Basques brought forth a second condemnatory pastoral from the Bishop of Vitoria. I have copies of both pastorals and would gladly make English translations of them for THE COMMONWEAL should the editor desire them.

Our English journalist does not hesitate to tell us quite definitely that those who denounce the insurrections are following, in so doing, the strict teachings of Catholic moral theology. Indeed, I have studied Catholic theology for some years but never knew until Miss Carter and other lay theologians have come to undeceive me that in the name of Catholic moral theology one had to submit to tyranny and allow himself to be robbed of his most precious treasures, material and spiritual, rather than rise up in arms to defend his God-given rights. To such defining theologians as Miss Carter I would advise a better and a deeper study of the difference between the evangelical counsels and the commandments.

The use Miss Carter makes of the Pope's words to the Spanish refugees and of those that appeared in *L'Osservatore Romano* for September 18 is amazing; amazing for the lack of logic and of understanding it reveals. The Pope blesses those "who have assumed the difficult and dangerous task of defending and restoring the rights and honor of God and religion, which is to say, the rights and dignity of conscience," but because he adds the warning that the task is difficult and dangerous, she seems to conclude that the Pope condemns the "insurrection." Personally I completely fail to perceive how such a conclusion can logically be drawn from the Pope's words and also how and why the difficulties and dangers and even the evils that may accidentally accompany a "task" can

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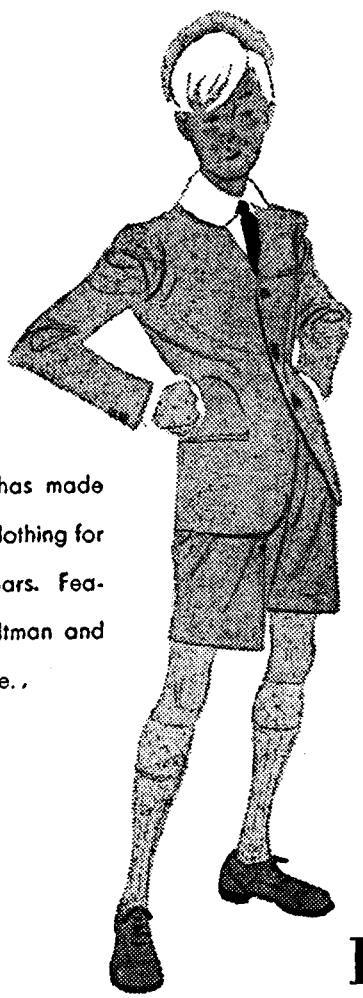

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vitiate the intrinsic nature of that "task." As for Miss Carter's interpretation of the passages she quotes from *L'Osservatore Romano,* it seems to me inconceivable that she could have thought for a moment that those passages militated in favor of her thesis. The last quotation in particular means, in my opinion, just the opposite of what she implies that it means, for to the question: "What could the Catholics do in the face of the crimes perpetrated by the subversive mob?", the writer in *L'Osservatore* answers: "Defend and restore. Exercise the right of legitimate self-defense of life itself."

There is much that could be said on some other points of Miss Carter's article, but, unfortunately, this would necessarily require much more space than I can reasonably expect. However, I hope that the few comments I have made will suffice to show that this article, with the misconception and distortions therein contained, can only achieve one thing—and a sorry one, indeed—namely, to mislead and confuse Catholic opinion.

REV. GENADIUS DIEZ, O.S.B.

Havana, Cuba.

TO the Editor: I have been a reader of THE COMMONWEAL since its first issue, and of the section "Week by Week" with special pleasure, but I cannot understand how a Catholic paper can adopt at this moment of history such an attitude as that evidenced in the paragraph, "The Spanish Horror," and its related article, "European Catholics and Spain," published in the March 5 number.

English impartiality and aloofness, with the underthought, "It can never happen here," may be something much to be desired—though in some cases it seems to pair off very well with that spirit of always carefully putting oneself in a position to prove oneself right—but such a judicial weighing is surely inapplicable to some cases. It could not apply to the case of Our Lord and the Jews who condemned Him. There are cases where one is bound to be indignant. The father who would be impartial on the murder of his child would be an unnatural father. Let the judge be impartial, but the very nature of things calls upon the father to be indignant. So now, when Catholics as such are directly attacked, it is unnatural for Catholics to preach impartiality; for the moment it becomes treason to do so. And surely it cannot be denied that Catholics are attacked and persecuted to the death in Spain!

The main issue in Spain for the great mass of the Spanish people is not a question of politics, it is a social question of life or death. Anyone who has been in Spain in these months, anyone who has come in direct contact with the Leftist movement as represented by those now in power in Valencia, knows this. A deeply insidious phrase like "not identifying Franco's cause with that of religion" is much more harmful than the most virulent expletives.

I trust that some loyal Catholic will be found to give adequate expression to the thoughts and emotions which the reading of these two articles in a Catholic paper like THE COMMONWEAL must necessarily have aroused.

L. SORZANO-JORRIN.

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Norfolk, Va.

TO the Editor: After your splendid appeal in behalf of the Spanish Catholics it was very disappointing to read in THE COMMONWEAL of March 5, the article, "European Catholics and Spain," by Barbara Carter.

For five years I have been a constant reader of COMMONWEAL, and naturally, I was very sorry to see such an article in the number of March 5, especially after what has been published by the Brooklyn *Tablet*, the *Sign*, the *Universe* and *Catholic Herald* of London, and many other Catholic newspapers.

I hope the writer is "Barbara" in name only, and that she is far from approving or even excusing the barbarous and diabolical crimes perpetrated by the friends of the "nine eminent Spanish Catholics" she mentions in her article.

Of course, the names of the "nine eminent Spanish Catholics," who "are Catholic in the full sense of the word," according to Miss Carter, their "virtues and sanctity," have been published before by other Catholic newspapers, better informed, I think, than Miss Carter is. What does THE COMMONWEAL think about it?

A. C.

THE BRITISH CRISIS

Providence, R. I.

TO the Editor: I have read with interest and partly with a certain mild astonishment, the comments of correspondents, in your issue of February 5, on a letter in which I claimed that Henry VIII of England never was divorced, and that it was not a differing doctrine of marriage that divided Anglicans and Romans in their attitude toward the annulment of Henry's union with Catherine of Aragon, but rather variant views as to who rightly has power to issue decrees of nullity.

While I have no desire to prolong in your columns a dispute about Anglo-Roman relations (which, indeed, I did not seek in my former letter to initiate), I do wish, if you can spare me the space, to make a few comments on the rejoinders you have published, and then to say a brief general word about the cause of Catholic reunion.

Your commentators seem in some respects to misunderstand the Anglo-Catholic position.

May I say that we Anglicans are not at all concerned to laud Henry VIII? That he was one of the most despicable kings that ever debauched wenches and robbed churches, is as well known to us as it is to anyone else.

Nor does any intelligent Anglican deny that the Anglican Communion came into being in 1534. So distinguished a modern Anglo-Catholic as Dr. Carpenter, Dean of Exeter, has just said this again, in his "The Anglican Communion" (S. P. C. K., 1936); and nobody that matters in Anglicanism disagrees. But to say that does not settle, one way or the other, whether what happened was or was not the ceasing of a Catholic Church of England and the establishment of a non-Catholic one. The same priests went right on ministering, as a matter of fact, in Henry VIII's reign, before and after the Act of Supremacy, under Edward VI, under Mary (when the papal obedience was resumed), and under Elizabeth (when it

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was again rejected). It is our contention that Catholic continuity continued; but we do not deny that a new method of governing (what we call) the Catholic Church of modern England did begin with Henry VIII.

One of your correspondents, who prefers to be anonymous, quotes a passage about the English Reformation from my book, "Preface to Religion," and says that, because I do not therein mention the Spanish pressure on Pope Clement, I must have changed my mind since, "influenced by the romance of Edward VIII." But the passage in question was a brief résumé of a whole Reformation in one paragraph. Need one mention every possible detail known to scholars in such a summary? There is nothing in the passage quoted that is contradictory to my letter in your paper. (And one does wish that people who sneer in printed discussion would sign their names!)

Father Connell's letter is admirable; and it would be interesting to go over with him the whole story of papal annulments of royal marriages in the Middle Ages, a not very charming narrative. For that, there is hardly room in your pages. But if Father Connell will read the various works of Dr. Gairdner, one of which he mentions, and will also examine, even cursorily, the English state papers during the time when Pope Clement was imprisoned in St. Angelo after the Emperor's sack of Rome in 1527, and afterward when Clement had escaped to Orvieto, I think he will cease to doubt that the Pope did in those days wish to oblige King Henry in the annulment matter, and that he was prevented from so doing largely by imperial duress.

When it comes to Mr. Anderson's letter, I am frankly bored. Why on earth will a certain type of Roman Catholic insist upon confounding papal infallibility (which is at least debatable) with papal impeccability (which is contrary to facts admitted by every reputable Catholic historian)? Popes can sin, and have sinned, and more than once have betrayed their trust for bribes or worse. No Roman theologian of whom I know says that, because the Pope is infallible in defining faith and morals, he is also invariably a faithful administrator of discipline. There is nothing in Roman Catholic theology which says that a Pope may not end in hell. It is the sort of nonsense that Mr. Anderson indulges in which, more than any single thing, prevents the whole matter of papal claims being rationally presented to and considered by non-Roman Catholics. I do not know who Mr. Anderson may be; but I do wish somebody would teach him some Roman Catholic theology.

If Roman Catholics would be careful to endeavor to understand the Anglican position, and if Anglicans would be careful to endeavor to understand the Roman position, and if ugly and prejudiced recriminations would give way to dispassionate discussion, Catholic reunion would be a nearer thing. To say that, and to long for the reestablishment of a visible unity of Christians here on earth, may seem to some of your commentators to talk in "a sentimental vein"; but to me, somehow, these things seem commonplaces of religion.

Rev. Bernard Iddings Bell,
Canon of Providence, the Episcopal Church.

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Books

Catholic Tradition

The Well of English, by Blanche Mary Kelly. New York: Harper and Brothers. $3.00.

A PROFESSOR of English in a great Eastern university once remarked enviously to a Catholic colleague: "English literature is an open book to you because as a spiritual revelation it is fundamentally Catholic." "The Well of English" endeavors to establish the truth of that observation by disclosing the extent to which English literature has been shaped and colored by the Catholic religion.

Dr. Kelly's problem is not difficult in the period preceding the Reformation nor even through Shakespeare whom Carlyle pronounced "the noblest product of Middle Age Catholicism," but becomes challenging with the rise of puritanism in the seventeenth century, the advent of rationalism in the eighteenth, the disintegration of faith under the assaults of science in the nineteenth, and the bewildering consequences and reactions, sharpened by post-war disillusionment, which threaten to make the twentieth century little more than the tumult of many voices. The challenges, far from daunting Dr. Kelly, evoke her finest efforts and it is significant that as her book proceeds it gathers vigor and momentum until from the Romantic Triumph on it is at its best.

In Byron and Shelley spiritual perceptions struggled for life; nostalgia of soul troubled their best poems. To Keats was granted the vision of a profound truth which Protestantism had missed, the sacredness of beauty, "the immortal instinct for which is the liveliest proof of our immortality." In much of the best prose and poetry of the nineteenth century Catholicism is implicit and at times is even startlingly vocal in the work of such diverse writers as Carlyle, Ruskin, Tennyson and George Eliot.

In the case of men whose work is a part of the later nineteenth and the early twentieth centuries Dr. Kelly finds few traces of Catholic tradition but many of its opposite, and in their successors, especially after the World War, she notes overwhelming bitterness, disillusionment, despair, obsession with sex as a biological fact devoid of beauty and mystery, feverish egotism, and such endless sensualities as point to a seemingly irreparable break with Catholic culture and tradition. But this impasse is not the end; this world of contemporary darkness is not utterly without light, and in her final chapter Dr. Kelly brilliantly sustains the thesis that "the very literature which became so perfect an expression of human perversity and degeneracy, that was to such an overwhelming degree a literature of weakness, animalism and self-pity, has been at the same time a literature of spiritual aspiration, generous endeavor and achievement and a noble discontent, born of the fact that man has an instinctive longing for the things of the spirit." Among a distinguished company she instances Bridges whose point of view on human problems approached the Catholic, Masefield with his predominant Catholic spirituality, De la Mare with his "longing for eternal beauty," Aldous

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We have long needed this book. It is thoughtful, scholarly, heartening, richly Catholic and, in the best sense, provocative.

JOSEPH J. REILLY.

The Mind

General Psychology, by Robert Edward Brennan, O.P. New York: The Macmillan Company. $3.00.

SINCE the publication of Maher's "Psychology," the present work is the best English text on general psychology which has come to my attention. In a systematic and scholarly treatment of the subject, Dr. Brennan has evaulated a considerable amount of modern psychological research in the light of the traditional Thomistic principles. The book is refreshing and stimulating and will supply a long-felt want for a collegiate text on general psychology.

The author shows a very creditable familiarity with modern literature and research. The basic text is supplemented with references and readings from Saint Thomas, from several of the neo-scholastics and from the more important modern non-scholastic investigators. It is gratifying to discover a text on general psychology in which the author has not devoted a great part of the book to borrowed notions on abnormal psychology and psychiatry.

I think the author is struggling with *tour de force* in his effort to distinguish between the philosophic and the scientific aspects of psychology. His definition of science will be rather misleading; and it is not in keeping with the mind of Saint Thomas nor with the splendid introduction by Dr. Allers. The failure of this effort to separate psychology into the scientific and philosophic aspects is clearly established by the author's treatment of intellect and will. A retrospect of the previous part of his book will show that the so-called scientific phase of psychology has dealt with statistics or with physiology and that this scientific aspect cannot be applied to psychic phenomena.

There is persistent propaganda today directed toward the separation of philosophy from psychology. This propaganda takes the form of engendering enthusiasm for "pure" psychology. But thus far we have not had the evidence for any signs of "pure" psychology; and I seriously doubt that there ever will be developed even an important psychological principle or law which is not

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based on a philosophy. Maréchal has some interesting observations on this topic.

In the second edition of this work I would recommend that the author present a more complete development of intellect and will, in addition to an extension of the treatment of habit. Dr. Brennan deserves great commendation for his fine piece of work.

WALTER G. SUMMERS.

Tradition and Modernity

Art and Prudence, A Study in Practical Philosophy, by Mortimer J. Adler. New York: Longmans, Green and Company. $5.00.

THE MANY questions connected with the productions of the cinema have led Dr. Adler to apply to it the principles of the two practical virtues, prudence and art. The moving picture problems, however, are simply the vehicle or construction on which he places an entire philosophy of moral and political criticism. The volume is the most interesting exposition of the philosophy of Plato, Aristotle and Saint Thomas Aquinas that has been produced in recent years. It will do for scholasticism but in a much nobler way what Will Durant did for the "History of Philosophy," viz., it will bring the discussion of the philosophical principles involved into the drawing-room and the family circle. The book is both academic and not academic; it is academic in the research whose results it presents and the accuracy and learned manner in which these results are summed up and the authorities cited. It is not academic in any of the connotations of dullness, idle speculation and aloofness from practical interests often associated with the term.

The first three sections of the book, while never for a moment overlooking the practical issue, present a complete philosophy of science, prudence and art. In this exposition the metaphysics as well as the practical philosophy of Plato, Aristotle and Aquinas are freely drawn upon. Under the heading "Democracy," besides a rather striking historical summary of the influence on the populace of the old appeal *panem et circenses*, there is an exceedingly interesting comparison of Aquinas and Dewey in which both are found to be on this point Aristotelean.

The cinema is looked upon as the real successor of all the arts practised by the ancients; to a vast portion of the public today it is both poetry and music, sculpture, painting and architecture. As Dr. Adler points out, "It has a wider audience, both in terms of gross number and in terms of heterogeneity, than any other. The existence of a tremendous body of opinion about the effects of motion pictures on that audience and about what should be done in the light of the supposed effects, is therefore not surprising. . . . The modern mind recoils from the notion that principles which can analyze a contemporary problem may have been discovered before its circumstances arose. Yet everything that can be said clearly about motion pictures was said and well said long before motion pictures existed or were discussed. Nothing has been added in contemporary discussion—except scientific research which, of course, adds nothing in the way of ideas

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or principles—and much has been lost in the way of insight, clarity and order."

Dr. Adler has in recent years regularly taken part in the discussions at the meetings of the American Catholic Philosophical Association. He is one of our best American expositors of medieval culture; in this work he turns his vast knowledge in this field to practical account and enriches Thomistic philosophy with a fresh application to a modern art, and brings to bear upon its time-tried principles the best that can be drawn from the critical philosophies of our day. In his introduction he mentions his indebtedness to Jacques Maritain and singles out Scott Buchanan whose work in philosophy set the standard of courage for this speculative enterprise. The group of what we are beginning to call the "New" New Scholastics, comprising Catholic and non-Catholic scholars, will see in this book a tower of strength for their cause. Without the work of the Arabic and Jewish philosophers of the twelfth and thirteenth centuries there would have been no Thomas Aquinas. It begins to look as if philosophers who have come to their philosophical position by a tradition or by research outside the group hitherto called Scholastic, will restore the banners of Aristotle and Aquinas to their positions among the bulwarks of human thought.

FRANCIS AUGUSTINE WALSH.

After the Middle Ages

The Renaissance, by F. Funck-Brentano. New York: The Macmillan Company. $2.50.

THERE are not a few voices raised today in praise of the Middle Ages, claiming that the cure of modern society's ills lies in a return to the principle and social structure of the epoch that was brought to a close by the Renaissance. Whatever merit the opinion of the medievalists may possess, it certainly implies that the world of today stems from that movement in art, politics and religion which took place in the western nations of Europe from the thirteenth to the sixteenth centuries. The studies in Mr. Funck-Brentano's work clearly show the profound rupture with the past caused by these new ideas and foreshadow the centralized, nationalistic society of today. The discoveries of Copernicus changed man's idea of the relative importance of the planet he inhabits, and the voyages of Columbus not only changed man's conception of geography, but also tapped unimagined sources of wealth which, pouring into Europe, was fundamental in changing its economic structure. Humanism with its cult of pagan antiquity and its rejection of the vulgar tongue separated the classes into the aristocracy of learning and the common people. This coming on the heels of Copernicus's unsettling discoveries, it is not difficult to imagine the almost revolutionary change in the intellectual life of the fourteenth and fifteenth centuries.

In his treatment of the papacy Mr. Funck-Brentano lays most stress on the attempts made by the different Popes toward the consolidation of their temporal power, the necessity of such power and their efforts in beautifying Rome. Of course, the lax morality of the papal court, nepotism and other abuses are dwelt upon, but no more

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than seems to be warranted by the facts. These abuses, especially in the matter of finance, were, according to the author, the primary cause of the Reformation, and the cause of these abuses was the material prosperity of the age and its unequal distribution. Gold from the New World had decreased the purchasing power of money. Hence all fixed incomes from benefices, rents and feudal dues were proportionally lowered. True as this is, the author nevertheless makes too little of dogmatic differences as a cause of the Reformation. Economic motives are not the sole movers of mankind and the Church, even when it seemed overpreoccupied with the things of Caesar, was even then guarding the things that were of God.

Chapters on Erasmus and the French humanists are interspersed with quotations and criticisms of their writings. A critically sound discussion of the pseudo-classicism of the period and biographic sketches of the Medici, Savanarola, Alexander VI and Julius II, make this book an interesting addition to the literature of the Renaissance.

GEORGE A. YANITELLI.

Good Talk

Have You Anything to Declare? A Note Book with Commentaries, by Maurice Baring. New York: Alfred A. Knopf. $2.75.

IT WAS in answer to such a question once asked of Mr. Baring in the dream Customs House of the Chemin de Fer de l'Enfer that he made out the inventory of his notes and memories which produced this unusually charming volume. Not that even the most propitiously selected quotations are ordinarily good reading. Miss Rose Macaulay's volume of literary gleanings, although carefully tabulated, proved but haphazard; but there is continuity of thought and taste in Mr. Baring's reading though it ranges from Greek and Latin down through German, French and Italian. Peculiarly discerning are his notes on Horace with comparisons of felicitous translations and an amusing sidelight on the tranditionally untranslatable lines in the "Ode to Pyrrha" (I, v):

> "So carelessly you twist your yellow hair in
> any simple knot—"

It is that twist of the hair that has been the pitfall. But Mr. Baring once heard a Frenchwoman speak of hair done with "a turn of the hand"—was that the *simplex munditiis* of Horace?

Among the longish notes is a rarely beautiful appreciation of Dante; another of Goethe; the lyricism of Catullus and Heine, Shelley and Keats, and a tribute to George Eliot and her Mrs. Poyser. He quotes Mrs. P.'s description of a man "who's welly like a cock as thinks the sun's rose o' purpose to hear him crow" and remarks that it took Rostand four acts of "Chantecler" to say the same thing! Speaking of Newman, he comments that whereas in other churches, personalities count for so much, the Catholic priest is like millions of other Catholic priests, only sometimes the inner light shines through him like Newman's "angels in disguise." Both the matter and the Borzoi format of the book quicken admiration.

EUPHEMIA VAN RENSSELAER WYATT.

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People

Portraits from Life, by Ford Madox Ford. Boston: Houghton Mifflin Company. $3.00.

THE SUBJECTS of these "memories and criticisms" are: Henry James, Joseph Conrad, Thomas Hardy, H. G. Wells, Stephen Crane, D. H. Lawrence, John Galsworthy, Ivan Turgenev, W. H. Hudson, Theodore Dreiser and Algernon Charles Swinburne. The treatment is very literary. It is begun "in the style of the Master"—Henry James—and never works altogether out of it. The rather tortuousness of thought and word presentation, and the deliberate standing aside within a literary tradition temporarily not in the swing, obscures the matter somewhat disappointingly and certainly reduces the vulgar interest. The point is probably salutary for the time: at least a good corrective. "What we contended was that the world could be saved only by the arts; Mr. Wells and his followers proclaimed that that trick could only be done by science. What, secondly, we contended was that if you intended to practise the arts you had better know something of the mental processes of how works of art are produced. . . ." Mr. Ford knows a lot about these matters.

CONTRIBUTORS

BIRD S. COLER, first comptroller of Greater New York, later held office as borough president of Brooklyn and commissioner of public welfare, and is the author of "Socialism in the Schools," "The Residuary Sect" and "Two and Two Make Four."

JOSEPH M. TRACY is the principal of the Canterbury Street School, Worcester, Mass., and a pioneer in the art of camp direction.

E. MERRILL ROOT is a poet and instructor in modern literature in Earlham College, Richmond, Ind.

DOM PROFACE is the author of "College Men, Their Making and Unmaking."

JOSEPH J. REILLY is acting head of the department of English at Hunter College, New York City, and the author of "Newman as a Man of Letters."

REV. WALTER G. SUMMERS, S.J., is professor of psychology in the Graduate School of Fordham University, New York City.

REV. FRANCIS AUGUSTINE WALSH, O.S.B., instructor in philosophy at the Catholic University of America, is editor of the *Placidian* and associate editor of *Monographs of Psychology and Psychiatry.*

GEORGE YANITELLI is now teaching in Loyola College, Montreal, Canada.

EUPHEMIA VAN RENSSELAER WYATT is the dramatic critic of the *Catholic World.*

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